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# THE BUDDHACARITA

*Or*

ACTS OF THE BUDDHA

PART II :

Cantos i to xiv translated from the original Sanskrit  
supplemented by the Tibetan version

TOGETHER WITH AN INTRODUCTION AND NOTES

*By*

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## FOREWORD

In accordance with the intention expressed in the preface to the first part I give here an explanation of the contents of this part. The translation covers the whole of the first fourteen cantos, supplying the lacunæ of the Sanskrit text from the Tibetan translation, for whose correct interpretation I rely on the Chinese paraphrase. For the understanding of these passages missing in the Sanskrit I am heavily indebted to Dr. Weller's pioneer version and trust that in the few points where I differ from him my rendering is an improvement, not a darkening of counsel.<sup>1</sup> The result probably reproduces Āśvaghoṣa's meaning with a fair degree of accuracy, but would undoubtedly require modification in detail if the original were to come to light. My translation is a pedestrian affair, designed to be read with the text and to explain its meaning, not to transmute its spirit and literary quality into an alien tongue. Nor does it follow any rigid principles ; where the constitution of the text or its exact significance are open to doubt, I have preferred a literal rendering, but allow myself a freer hand where the going is firmer. Despite innumerable divergencies in detail, the greatness of the debt I owe to the late Professor Cowell's translation, which still holds its own, will be apparent to anyone who cares to make the comparison. Of the other translations I have derived most help from that by Formichi ; though an occasional tendency to let ingenuity degenerate into fantasy has led to its being judged at times with unmerited harshness, its criticism of earlier attempts to elucidate difficulties are usually acute and deserving of careful examination. Of the two German translations, Cappeller's is too free to be of much help in the task I set myself, and Schmidt's, though

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<sup>1</sup> The numbering of the verses in Canto xiv differs from Dr. Weller, who includes the spurious verse after verse 20 and believes in the original existence of another verse between my verses 70 and 71.

scholarly, suffers from inadequate study of the material. The four Indian editions of the first five cantos have provided me with useful hints in places, especially in those points which often escape the eyes of European scholars.

In the notes I endeavour to mention all substantial difficulties of text and interpretation; for, though regard for the expense involved in the printing of full discussions have often deterred me from dealing at the length I should have liked with many matters and have caused me to dispose summarily of the opinions of other scholars which were worthy of better treatment, it seemed to me that the best service I could render to future workers on the poem was by careful selection to focus attention on those points which really call for serious consideration. A number of references to parallel passages, drawn from all departments of Sanskrit and Pali literature, are given, partly because it is only by careful study of them that Aśvaghoṣa's exact place in the history of religion and literature can be determined, and partly because the translator must not only make sense of his text, but also give a sense which conforms with Indian ideas of the first century A.D.; particular care has been devoted to choosing for mention only those passages which are genuinely relevant. The index includes, besides proper names, all those words whose discussion in the notes might conceivably be of use to others. Under the abbreviations I have gathered together all the modern literature known to me which makes the *Buddhacarita* its main subject.

Finally the introduction makes the first attempt to present a complete picture of Aśvaghoṣa based on all the sources open to us. As a first attempt its deficiencies are as patent to me as they will be to everyone else, and difficulties of finance have led me in many cases to allot only a few words or lines to problems which would have required many pages for comprehensive discussion. On the question of the poet's handling of legend my treatment is utterly inadequate; on most traditional details of the Buddha's life it will remain impossible to make

confident assertions, till the Chinese sources are made available to us on the lines which Professor Przyluski has adopted for the First Council and for the Aśoka legend. The thread is formed by two main ideas, neither of which has so far been fully accepted. Firstly, I can attribute but small value to the traditions preserved in Chinese literature about the poet's life. And secondly, I look on him as a very learned and conscientious man, who was perfectly aware of what he was doing and who never knowingly made a wrong or fantastic statement about religion, philosophy or legend. If we cannot always explain his sayings, we should ascribe this rather to our own ignorance of the literature with which he was familiar, and it is absurd to expect from him either the attitude of modern higher criticism or a historical knowledge of events in the sixth and fifth centuries B.C., which is not to be found even in the oldest parts of the Pali canon. Let it at least be counted to me for merit, if despite many shortcomings I have been able by years of work to bring into clearer relief one of the greatest figures of Indian civilisation.<sup>1</sup>

ADDERBURY,  
August, 1935.

E. H. JOHNSTON.

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<sup>1</sup> As the introduction and notes contain a number of references to Cantos xv-xxviii of the *Buddhacarita*, known to us only from the Tibetan and Chinese translations, I would add that I hope to publish shortly an English version of them in a European journal



## ABBREVIATIONS

### A. Books and articles dealing wholly or largely with the *Buddhacarita*.

- B. . . . . The *Buddhacarita*.
- Bhandari . . . . . Madhava Shastri Bhandari, *Kāvyaśārasaṅgraha*, pp. 227–261 (*Buddhacarita*, Cantos II and III). Bombay, 1929
- Bohtlingk . . . . . O. von Böhtlingk, *Kritische Bemerkungen zu Aśvaghoṣa's Buddhacarita*, BSGW, 1894, 160.
- T. Byōdō, *Aśvaghoṣa's Acquaintance with the Mokṣadharmā of the Mahābhārata*, Proc. of the Imp. Ac. of Japan, IV, pp 322–325.
- C. . . . . Chinese translation of the *Buddhacarita*, TI, IV, no. 192
- Cappellor . . . . . C. Cappellor, *Noch einige Bemerkungen zu Aśvaghoṣa's Buddhacarita*, ZII, 1922, 1.
- do . . . . . C. Cappeller, *Buddha's Wandel* Religiöse Stimmen der Völker, Jona, 1922
- Co. . . . . E. B. Cowell, *The Buddha-karita of Aśvaghoṣa*, Aneecdota Oxoniensia, 1893.
- do. . . . . E. B. Cowell, *The Buddha-karita of Aśvaghoṣa*, in SBE, XLIX
- Finot . . . . . L. Finot, *Notes sur le Buddhacarita*, JA, 1898, ii, 542
- do. . . . . L. Finot, Review of Joglekar and Formichi, JA, 1913, i, 685.
- Formichi . . . . . C. Formichi, *Aśvaghoṣa poeta del buddhismo*. Bari, 1912
- Gawroński . . . . . A. Gawroński, *Gleanings from Aśvaghoṣa's Buddhacarita*, Rocznik Orientalistyczny, 1914–15, 1
- do. . . . . A. Gawroński, *Studies about the Sanskrit Buddhist Literature*, pp. 1–55. Cracow, 1919.
- C. W. Gurner, *The word vasthānam in Aśvaghoṣa*, JRAS, 1927, 322.
- C. W. Gurner, *Some textual notes on Aśvaghoṣa's Buddhacarita*, JASB, 1926, 1.
- Hopkins . . . . . E. W. Hopkins, *Buddhacarita*, v. 72; x. 34; xii. 22, JAOS, 1901, ii, 387.
- Hultzsch . . . . . E. Hultzsch, *Zu Aśvaghoṣa's Buddhacarita*, ZDMG, 1918, 145

- Joglekar .. K. M. Joglekar, *Aśvaghoṣa's Buddhacarita, Cantos I-V, Notes and Translation* Bombay, 1912.
- Kern .. H. Kern, see *Nachtrage* to article quoted under Bohtlingk
- Kielhorn .. F. Kielhorn, *Zu Aśvaghoṣa's Buddhacarita*, NGGW, 1894, 364.
- T. Kimura and T. Byōdō, *Butsuden bungaku no kenkyō*, pp. 1-548. Tokyo, 1930
- Leumann .. E. Leumann, *Zu Aśvaghoṣa's Buddhacarita*, NGGW, 1896, 83.
- do. .. E. Leumann, *Some notes on Aśvaghoṣa's Buddhacarita*, WZKM, 7, 193.
- Lévi .. S. Lévi, *Le Buddhacarita d'Aśvaghoṣa*, JA, 1892, i, 201
- Lokur .. N. S. Lokur, *Buddhacaritam, Cantos I-V, with translation and notes*. Belgium, 1912
- Lüders .. H. Lüders, *Zu Aśvaghoṣa's Buddhacarita*, NGGW, 1896, 1.
- Nandargikar .. G. R. Nandargikar, *The Buddha-caritam of Aśvaghoṣa, Cantos I-V* Poona, 1911.
- L. de la Vallée Poussin, *On Buddhacarita*, i. 30, JRAS, 1913, 417.
- Prasada .. Pandeya Jagannath Prāsada, *Aśvaghoṣa's Buddha Charitam, Canto VIII*. Bankipur, 1920.
- Schmidt .. R. Schmidt, *Buddha's Leben, Aśvaghoṣa's Buddhacaritam. Kulturen der Erde*, Hagen i/W, 1923.
- Schrader .. F. O. Schrader, *Nachlese zu Aśvaghoṣa's Buddhacarita*, Journal of the Taisho University, 1930.
- Hara Prasad Shastri, *A new MS. of Buddha Carita*, JASB, 1909, 47.
- Sukumar Sen, *On the 'Buddhacarita' of Aśvaghoṣa*, IHQ, 1926, 657.
- Sovani .. V. V. Sovani, *Buddhacaritam by Shri Ashvaghoṣa, Cantos I-V*, with Sanskrit commentary by Shri Appashastrī Rashivadekar and translation by V. V. Sovani Part II, Notes by V. V. Sovani. Poona, 1911
- Speyer .. J. S. Speyer, *Kritische Nachlese zu Aśvaghoṣa's Buddhacarita*, Proc. of Amsterdam Ac., 1895, 340.
- do. .. J. S. Speyer, *Some critical Notes on Aśvaghoṣa's Buddhacarita*, JRAS, 1914, 105.
- Strauss .. O. Strauss, *Zur Geschichte des Sāṃkhya*, WZKM, 27, 257
- T .. The Tibetan translation of the *Buddhacarita*, Bstan-Hgyur, Mdo 94.

# ABBREVIATIONS

ix

- W .. F Weller, *Das Leben des Buddha von Āśvaghoṣa* (Tibetan text and German translation). Part I (Cantos I–VIII), 1926. Part II (Cantos IX–XVII), 1928
- Windisch, i .. E Windisch, *Māra und Buddha*. Leipzig, 1895.
- Windisch, ii .. E. Windisch, *Buddha's Geburt und die Lehre von der Seelenwanderung* Leipzig, 1908
- Wohlgemuth .. Else Wohlgemuth, *Ueber die chinesische Version von Āśvaghoṣa's Buddhacarita* Berlin, 1916

Not seen—A translation of the first canto by P. Peterson, and the translations into Russian by Balmont and into Japanese by T. Byōdō

## B General.

- 'AAA .. *Abhisamayūlamkāraloka*, by Haribhadra; ed G. Tucci, Gackwad's Or S. no. LXII.
- AK. .. L. de la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu* (quoted by volume and page number).
- AKV, i .. *Abhidharmakośavyākhyā*, Bibl. Buddh. XXI.
- AKV., iii .. do., Mém. de l'Ac. royale de Belgique, Tome VI, fasc. ii, 1919.
- ASPP. .. *Aṣṭasāhasrikāpraññāpāramitā*, ed. Bibl. Ind.
- BhNS. .. *Bhāratīyanātyaśāstra*, Cantos I–XIV, ed. J. Grosset, Lyons, 1898, Cantos XV–end, *Kāvyamālā* no. 42.
- Brh. Ār. Up. .. *Bṛhad Aranyaka Upaniṣad*, ed. Ānandāśrama S. S.
- CII .. *Corpus Inscriptionum Indicarum*.
- Divy .. *Divyāvadāna*, ed Cowell and Neal
- FP. .. *Fo pen hsiung chi ching*, TI III, no. 190.
- HC .. *Harṣacarita*, ed. P. V Kane, Bombay, 1918
- Jāt. .. *Jātakamālā*, ed H. Kern, Harvard O S no. 1
- KA. .. *The Arthaśāstra of Kautilya*, ed. Jolly and Schmidt.
- Kād. .. *Kādambarī*, ed P Peterson, Bombay S S, 1883.
- KS. .. *Kāmasūtra*, ed. Kashi S. S. no. 29.
- LV. .. *Lalitavistara*, ed. Lefmann.
- MBh. .. *Mahābhārata*, Calcutta edition.
- Mhv .. *Mahāvastu*, ed Senart.
- Pān. .. Pāṇini.
- Pargiter .. F. E. Pargiter, *Ancient Indian Historical Tradition*, Oxford, 1922.
- PW .. Böhtlingk und Roth, *Sanskrit-Wörterbuch*
- PWK .. Böhtlingk, *Sanskrit-Wörterbuch in kürzerer Fassung*.
- R. .. *Raghuvamśa*, ed S. P. Pandit, Bombay S. S.



- Rām. .. *Rāmāyaṇa*, ed. Gorresio.  
 RL .. S. Beal, *Romantic Legend of Śākya Buddha*, 1875.  
 RV .. Rīgveda.  
 S. .. E. H. Johnston, *The Saundarananda of Aśvaghoṣa*  
       (Sanskrit text), 1928, and *The Saundarananda, or*  
       *Nanda the Fair* (translation), 1932.  
 SP. .. *Saddharmapundarīka*, ed. Bibl. Buddh.  
 SS .. J. S. Speyer, *Sanskrit Syntax*, 1886  
 Śvet. Up. .. *Śvetāśvatara Upaniṣad*, ed. Hauschild.  
 TI .. Taishō Issaikyō edition of the Chinese Tripitaka, ed.  
       by Takakusu and Watanabe.  
 YS. .. *The Yogasūtras of Patañjali*, ed. Bombay S. S., 1892.

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## INTRODUCTION

### AŚVAGHOṢA

#### i. LIFE AND WORKS

One phenomenon recurs again and again in the history of Sanskrit literature, namely that we know nothing certain of the lives of its greatest figures beyond what they themselves choose to tell us and what is stated in the colophons of their works. Aśvaghōṣa is no exception to the rule. While he is silent about himself, the colophons of the three works which we know to be his agree in describing him as Sāketaka, a native of Sāketa, and as the son of Suvarṇākṣi.<sup>1</sup> Before discussing the bearing of these facts, it is best to determine his date with such accuracy as is possible. The lower limit given by the Chinese translation of the *Buddhacarita* made early in the fifth century A.D. can be set back by three hundred years; for Professor Lüders holds that the handwriting of the MS. fragments which contain all that is left to us of the *Śāriputra-prakaraṇa* must belong to the times of the Kushan kings, probably to the reign of Kaniska or Huviṣka.<sup>2</sup> Dating by palæography does not always give as assured results as is sometimes supposed, but the margin of error in the present case cannot be large; for the MS. was corrected by a Central Asian hand, which equally on palæographical grounds may be as early as the end of the Kushan era,<sup>3</sup> and it shows signs of having been long in use before the overwriting took place, so that to impugn the first date means impugning the second

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<sup>1</sup> The *Śāriputraprakaraṇa* (SBPAW, 1911, 392) has *Suvarṇākṣi*putra, shortening the *i* under *Pāṇ.*, vi. 3, 63; the name can only be that of his mother, i.e. Suvarṇākṣi.

<sup>2</sup> H. Lüders, *Bruchstücke buddhistischer Dramen* (Berlin, 1911), 11.

<sup>3</sup> Lüders, *op. cit.*, 15.

one also and it is hardly probable that both should be misleading.

Two other points afford some indication, though of lesser probative value, that the reign of Kaniṣka should be taken as the lower limit. At *B.*, xii. 115, Aśvaghōṣa writes :—

*Vyavasāyadvitīyo 'tha . . . so 'śvatthamūlaṃ prayayaṃ.*

Now the commentary on the *Nāmasaṃgīti*<sup>1</sup> has preserved a line of Mātṛceṭa running :—

*Vyavasāyadvitīyena prāptaṃ padam anuttaram.*

The connexion between the two is obvious, and the expression, *vyavasāyadvitīya*, is apt in Aśvaghōṣa, because the Buddha has just been deserted by the five bhikṣus and has nothing but his resolution to accompany him on the march to the *bodhi* tree; but Mātṛceṭa's version spoils the point, because a Buddha can have no companions in the process of obtaining Enlightenment. This view is enforced by *B.*, xiv. 99, where Indra and Brahmā more appropriately find the Buddha with the *dharma* he had seen as his best companion. Is it not clear then that Mātṛceṭa has borrowed a phrase from Aśvaghōṣa and turned it into a cliché? That the former is somewhat later in date seems to follow also from the style of the *Śatapañcāśatka*<sup>2</sup>; thus note the fanciful verbs, *jaladāya*, *Vainateyāya*, *madhyamdināya*, *Śakrāyudhāya*, of verses 74 and 75, which suggest some advance on Aśvaghōṣa in verbal tricks. He is moreover the author of an epistle to Kaniṣka, and if we accept the latter's name as authentic, it would follow that Mātṛceṭa lived in his reign and Aśvaghōṣa before it. I would not press this piece of evidence, but, so far as it goes, it suggests that Lüders' dating of the MS. of the dramas is at any rate not at odds with the probabilities.

Our other evidence derives from Chinese tradition, which

<sup>1</sup> *AK.*, VI, 144, *ad* ch. ii, 205, n. 2, the line is partially preserved in verse no. 26 in Hoernle, *Manuscript Remains*, I, 61, the first line running :—*Iti tribhir asamkhyeyair evaṃ udyacchatā tvaṃyā.*

<sup>2</sup> *JRAS*, 1911, 764-769.

associates Aśvaghōṣa both with Kaniṣka and with the composition of the *Vibhāṣā*, the great Sarvāstivādin commentary on the Abhidharma, said to be the outcome of a general council held in the reign of the Kushan king<sup>1</sup>. For a later Buddhist writer such information would be of value, seeing that the Chinese with their more practical minds are intensely interested in the collection of historical and personal detail, and that the regular intercourse of pilgrims and monks between India and China provided sufficient opportunity for obtaining contemporary information. But in this case the traditions are far from contemporary and cannot at present be traced further back than the end of the fourth century A.D.; they are at hopeless variance among themselves regarding the poet's actual date and present him as a figure of romance, not as a sober historical personage. In considering the association with Kaniṣka we must allow for the tendency to couple the names of great writers with great kings. One Indian scholar, it is true, has seen in the mention of Ātreya at *B.*, i. 43, a reference and compliment to Caraka, the legendary physician of Kaniṣka; but little weight attaches to so problematic a suggestion. Moreover the internal evidence of the extant works makes it somewhat doubtful whether they could have been written in the Kushan kingdom. For while Brahmanical literature represents that dynasty as hostile to the Brahmins<sup>2</sup>, Aśvaghōṣa writes for a circle in which Brahmanical learning and ideas are supreme; his references to Brahmins personally and to their institutions are always worded with the greatest respect, and his many mythological parallels are all drawn

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<sup>1</sup> The Chinese traditions have been discussed in a series of important papers by S. Lévi in the *JA* spread over many years, of which the chief are 1896, ii, 444 : 1908, ii, 57 : and 1928, ii, 193. References to incidental mentions by other scholars will be found in these papers. For a list of the Chinese authorities on the Aśvaghōṣa legend see *JA*, 1908, ii, 65, n. 2.

<sup>2</sup> For this see K. P. Jayaswal in *JBORS*, 1933, 41ff., though he does not allow sufficiently for Brahman bias in his appreciation of the passages, the evidence is too strong to be discounted altogether.

from Brahmanical sources<sup>1</sup>. Further we know nothing with certainty about the date of the *Vibhāṣā*, even if we could say that it was all composed at one time; and the story of the council in Kaniṣka's reign at which it was drawn up is open to the grave suspicion of having been invented to secure authority for Sarvāstivādin views. Nor, as I shall show in the next section, does the poet appear to know the doctrines of the great commentary. In valuing this evidence we shall do well to bear in mind Professor Demiéville's verdict that Chinese tradition, for all the mass of documents on which it rests, hardly affords, at least for the early period, more positive historical information than Indian tradition with its complete absence (*carence*) of documents<sup>2</sup>. All we are entitled to say is that these traditions prove Aśvaghoṣa to have lived long before the time at which they first appear in the fourth century A.D.; the forms the legends took may have been determined by the popularity of the plays in the Kushan kingdom, as shown by the dilapidated state of the MS.<sup>3</sup>

The evidence then leads to the conclusion that the poet lived not later than the time of Kaniṣka and may have preceded him, and is thus consonant with what, as I show later, we know of his relation to classical Sanskrit literature. His style proves him to have lived several centuries before Kālidāsa, he is imitated by Bhāsa, and his vocabulary suggests a date not far removed from that of the *Arthaśāstra* of Kauṭilya: The problem would have been much more complicated if the *Kalpanāmaṇḍitikā*<sup>4</sup> were really by Aśvaghoṣa, since it is posterior

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<sup>1</sup> The only exceptions are the two verses, *S.*, xi. 56-57, which would be suspicious on that score alone, but their clumsy style and the impossibility of fitting them logically into the argument of the canto are decisive against their genuineness

<sup>2</sup> *Bulletin de la Maison franco-japonaise*, II, p. 76 of offset.

<sup>3</sup> And by confusion with the personality of Mātreceta, if he really lived under Kaniska?

<sup>4</sup> H. Luders, *Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta*, Leipzig, 1926.

to Kaniṣka and alludes also to the *Vaiṣeṣikusūtras*, a system unknown to the genuine extant works. But as I reject the attribution to him of this collection of tales, I need not try to reconcile the irreconcilable. The further question remains of the date of Kaniṣka, and if agreement is not yet reached on this thorny point, the limits of variation are no longer large, most scholars accepting a date in the last quarter of the first century A.D. and none placing him later than the second quarter of the second century.

As the poet may have been earlier, though not much earlier, than Kaniṣka, it should be noted that the upper limit for his date is determined by the mention of the Aśoka legend in the final canto of the *Buddhacarita*, a passage not discussed by Professor Przyluski in his well-known book on the subject. According to that scholar the *Aśokāvadāna*, some early form of which was evidently known to Aśvaghoṣa, took shape between 150 and 100 B.C.<sup>1</sup> Allowing a certain period for it to obtain recognition, we might set the upper limit at approximately 50 B.C., and can therefore not be much in error if we say that the poet flourished between 50 B.C. and 100 A.D., with a preference for the first half of the first century A.D.

Turning back now to the colophons we can obtain a few hints of value. As belonging to Sāketa, Aśvaghoṣa is an Easterner, and his origin has left its traces in his work. While the absence of relevant texts prevents us from ascertaining if the divergencies of his grammar from the Paninean system are to be accounted for by his having studied one of the *prācya* treatises, the sect of Buddhism, to which he seems to have belonged according to the views set out in the next section, was the one most prevalent in Eastern India at this period, and the lasting impression which the historical associations of Sāketa made on him is apparent both in the influence of the *Rāmāyaṇa* displayed by his works and also in the emphasis which he lays from the very start of both poems on the descent

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<sup>1</sup> *La légende de l'Empereur Açoka*, 166.



of the Śākya from the Ikṣvāku dynasty. The style Suvar-ṇākṣīputra is significant; for, though that type of nomenclature was not confined to Brahmins, it was used by them more than by any other class. As I show in detail later, he had an acquaintance, so wide that no parallel can be found to it among other Buddhist writers, with all departments of Brahmanical learning, including some knowledge of the Veda and ritual literature as well as mastery of all the sciences a *kavi* was expected to have studied. The deduction is incapable that he was born a Brahmin and given a Brahmin's education, and as Chinese tradition is insistent to the same effect, we can for once accept its testimony without reserve as in accord with the evidence of the works. As to how he became a Buddhist nothing can be said beyond the fact that the choice of theme for his three works indicates much pre-occupation with the phenomena of conversion. The story told in the Chinese sources is legendary in character and at variance with the evidence I adduce below to determine the question to what sect he gave his adherence. Nor do we know anything definite of his later life, though the general outline of his character and mental endowments will emerge with some degree of clearness in the subsequent discussions.

Next let us consider the works he wrote; those known for certain to be his are three in number, the *Buddhacarita*, the *Saundarananda* and the *Śāriputraprakaraṇa*. The first, the subject of the present edition, is a life of the Buddha in 28 cantos, of which only numbers two to thirteen are extant in their entirety in Sanskrit, together with three quarters of the first canto and the first quarter of the fourteenth. It begins with the conception of the Buddha and, after narrating his life and Parinirvāṇa, closes with an account of the war over the relics, the first council and the reign of Aśoka. The textual tradition of the extant portion is bad and a sound edition is only made possible by comparison with the Tibetan and Chinese translations. The *Saundarananda* has for its subject the conversion of the Buddha's half-brother, Nanda, in the course

of which the opportunity is taken to set out at length the author's view of the Path to Enlightenment. It consists of 18 cantos, preserved in full, and the text tradition for the two thirds of the work found in the older MS. is far superior to that of the other poem, but the remainder, dependent on one incorrect modern MS. only, requires much conjectural emendation to restore it to something like the original. When first studying these poems, I naturally took the ordinary view that the last-mentioned is the earlier one, seeing that the other is the more interesting to read as a whole and that its verses have a richer content. But these advantages are due to the subject, not to greater experience in authorship ; for the handling of the *Saundarananda* is altogether more mature and assured than that of the *Buddhacarita*, whose effect is often marred by repetitions of the same words or phrases, or even of a whole *pāda*, in a way that the *kavis* of the classical age sedulously avoided, and the poet's technique reaches its high-water mark in passages such as *S.*, iv. 1-11, or x. 8-13, while the latter's metrical system is more elaborate and includes faultless manipulation of such difficult schemes as *Upasthitapracupita* and *Udgatā*. The third work is a nine-act play, with the conversion of Śāriputra and Maudgalyāyana for its theme ; only a few passages are extant, restored by the acumen of Professor Lüders from the Central Asian finds.

These three works are bound together in a way that would be convincing proof of the identity of their authorship, if the colophons left us in any doubt of it. Thus the play uses again *B.*, xii. 75, and the preceding passage contains reminiscences of the argument *ib.*, 72<sup>1</sup>. The celebrated verse, *S.*, xi. 50, is to be found again in the Tibetan of *B.*, xiv. 41. The same ideas and expressions recur with such constancy in the two poems that I was unable to edit the *Buddhacarita* till I had determined as accurately as I could the readings of the *Saundarananda*. Thus compare *B.*, xi. 10, 12, with *S.*, xi. 32, 37,

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<sup>1</sup> *SBPAW*, 1911, 392 and 393 K IV.

or the use of the simile of the *kāraṇḍava* bird standing on a lotus, *B.*, v. 53, and *S.*, iv. 23; or notice how two different twists are given to the same three ideas in the description of a hermitage at *B.*, vii. 33, and *S.*, i. 11. So *B.*, xaviii. 63, in describing Aśoka, has the same play on words as *S.*, vii. 5, and more appropriately. If I insist here on this tendency, it is because I regard it as the point to which most attention should be paid in considering Aśvaghōṣa's authorship of other works.

The Chinese and Tibetan translations attribute to him a number of works<sup>1</sup>, about which certainty is impossible in the absence of the Sanskrit texts; but it is improbable that any of them, which deal mainly with philosophy or belong to the fully developed Mahāyāna, are rightly given to him, seeing that he is a poet and preacher, not an original philosopher, and that his date is too early for anything but primitive Mahāyāna, even if it be admitted as a bare possibility that he may have gone over to that branch of Buddhism in later life. There are however several Sanskrit works on which an opinion must be expressed.

First come the fragments of two plays found by Professor Lüders with the remains of the *Śāriputraprakaraṇa*. One of these is a Buddhist allegory, of which nearly a whole leaf is preserved including a large part of three verses<sup>2</sup>. The first one contains rhymes much in Aśvaghōṣa's style, *paramam amṛtaṁ durlabham ṛtam* and *tasminn ahaṁ abhirame śānti-parame*; for the latter cp. *S.*, xii. 16, *tvaddharṁ paramaṁ rame*. The next verse addressed by *buddhi* to *kīrti* consists of three similar *pādas* of the form, *nityaṁ sa sūpta iva yasya na buddhir aśti*, and the fourth supplies the contrast, ending *tiṣṭhati yasya kīrtiḥ*; the construction of the verse is like the poet's, and the idea of the first line quoted above is closely connected with

<sup>1</sup> Listed in F. W. Thomas, *Kaṇḍavacanasamuccaya* (Bibl. Ind., no 1309), Introduction, 36ff.

<sup>2</sup> Fragment 1 in Lüders, *op. cit.*, 66.

*S.*, xviii. 35, 36. The last verse describes the Buddha's display of miraculous powers on the lines of *S.*, iii. 22ff., and I would invite attention to the parallelism, which extends even to the simile, of the line,

*Khe varṣaty ambudhārām jvalati ca yugapat saṁdhyāmbuda*  
with *S.*, iii. 24, [iva |

*Yugapaj jvalan jvalanavac ca jalam avasṛjānś ca meghavat |*

*Taptakanakasadr̥śaprabhāyā sa babhau pradīpta iva*  
*saṁdhyayā ghanah ||*

Is it possible that anyone else could have imitated so closely the specialities of Aśvaghoṣa's style ?

The other play concerns a young voluptuary, probably named Somadatta, who keeps a mistress named Magadhavati and apparently becomes a convert to Buddhism. No fragments have been put together to hold as long a consecutive piece as in the allegorical play and it is more difficult to detect similarities. The following however are worth consideration. In fragment 8 is mentioned the motif of the lover holding his mistress's mirror, which is the central point of *S.*, iv, and fragment 13, line *a2*, seems to contain the rare word *sahīyā* (*B.*, x. 26). *S.*, xiv. 15, may be compared with line *a3* of fragment 17, but the subject is a commonplace. In fragment 59 *kulavyasanam adr̥ṣṭvā* recalls *S.*, vi. 43, *vyasanāny adr̥ṣṭvā*. Occasional words suggest that the phrases to which they belonged may have had analogies with Aśvaghoṣa's usage, but are inconclusive as they stand. Against his authorship is the fact that Professor Lüders reckons the occurrence of three verses in the Sragdharā metre, which, popular as it was with later Buddhists, especially in Kashmir, is not found in the poet's extant work. Of the two in fragment 27 the first can only be fitted into this metre by emending the MS.'s *°dveṣam* to *°doṣam*, and from the number of characters it apparently contained is far more probably a Śālinī verse, presuming the amendment to be correct. The other admittedly may be in Śikharinī, which Aśvaghoṣa uses several times. The third

in fragment 79 may belong to the *Śāriputraprakaraṇa* and is too short for definite identification. But, if this point is open to argument, Professor Lüders also traces the occurrence of two *Harinī* and one *Āryā* verse in the play, which equally have not yet been found in work that certainly belongs to *Aśvaghoṣa*. The evidence altogether is uncertain and the prudent man will reserve his judgement about the authorship of the play.

Three other works, known to us wholly or in part in Sanskrit, have also been attributed to him. Of these the *Vajrasūci*, a clever piece of polemics arguing against Brahman claims, shows no trace of *Aśvaghoṣa*'s style or mentality, and the Chinese translation gives it to Dharmakīrti, who, as also a converted Brahman, would have been in possession of the Brahmanical learning displayed in the tract. I see no reason for doubting the correctness of the latter ascription and in any case would exclude it from the corpus of *Aśvaghoṣa*'s works. Next comes the *Gaṇḍīstotra*, a collection of 29 stanzas, mostly in the *Sragdharā* metre, in praise of the Buddha and the monastery gong, the text of which was successfully restored from a Chinese transliteration by Baron A. von Staël-Holstein<sup>1</sup>. Verse 20 shows that it was written in Kashmir during one of the periods of misrule to which that land was subject; the style has no affinities with that of *Aśvaghoṣa* and we have here clearly a work that is several centuries later in date. Finally I Tsing mentions a work by the poet the name of which was taken to stand for *Sūtrālamkāra*, and in 1908 E. Huber published under this name an admirable translation of a Chinese work, which was ascribed to *Aśvaghoṣa* by the Chinese translator. Subsequently fragments of a MS. of the Sanskrit original were identified among the Central Asian finds by Professor Lüders, who established that the author was there described as *Kumāralāta* and the name of the work as *Kalpa-*

<sup>1</sup> Bibl. Buddh. XV. For its authorship and an attempt at improving the reconstruction see *Ind. Ant.*, 1933, pp. 61-70, in which the last fourteen words of the note on verse 29 should be omitted as mistaken.

*nāmandītikā*. This gave rise to much controversy<sup>1</sup>, eminent scholars maintaining that this collection of moral tales was really by Aśvaghoṣa or else a refashioning by Kumāralāta of the older writer's work. Now that the dust of warfare has settled and it is generally agreed that Aśvaghoṣa had no hand in its composition, it will be sufficient to observe that the age of the MS. is such that its evidence outweighs all other points, that the Tibetan translation supports the statement of the MS., that the Chinese translation is probably not by Kumārajīva, whose testimony would have had some value, but by a later writer<sup>2</sup>, and that the style of the Sanskrit fragments and the internal evidence of the work itself put Aśvaghoṣa's authorship entirely out of court ; it need not be further considered here.

A few verses, not one of which occurs in his works, as brought to light so far, are also attributed to Aśvaghoṣa in the anthologies<sup>3</sup>; that in the *Kaṇḍavacanasamuccaya* is certainly not by him but shows some likeness to the *Gaṇḍistotra*, though more elaborate than anything found there. Of the five in the *Subhāṣitāvalī* none definitely bear his sign manual or need even be by a Buddhist ; but, if the attribution is improbable, it cannot be pronounced absolutely impossible.

As is well known, late Tibetan tradition confused Aśvaghoṣa with several quite different writers, including a certain Subhūti, on which it would have been unnecessary to say anything here, if Professor S. Lévi had not recently urged that some connexion exists between the two. A verse specifically attributed to the Dhārmika Subhūti is quoted by Vasubandhu in the *AK.*, and has been found in a recently discovered MS., entitled the *Ṣaḍgatikārikāḥ*, of which a Pali version named *Pañcagatidīpanī*

<sup>1</sup> The literature on the subject is described by Tomomatsu in *JA*, 1931, ii, 135ff.; to his references add La Vallée Poussin, *Vijñaptimātratāsiddhi*, 221-224, and Przyluski, *Bull. of the R. Ac. of Belg.*, 1930, 425-434, and *Rocznik Orientalistyczny*, VIII, 14-24.

<sup>2</sup> Tomomatsu, *loc. cit.*, 163.

<sup>3</sup> *Kaṇḍavacanasamuccaya*, Introduction, p. 29.

is also known<sup>1</sup>. The promised edition of this work has not yet appeared, but on the face of the information at present available it will be very surprising if we receive here an authentic work by Aśvaghōṣa; among other points the latter belongs to those who recognise five *gatis* only, not six, as appears from *B.*, xiv, and *S.*, xi. 62.

## ii. THE BUDDHIST

Having stated so much as is known of the life of Aśvaghōṣa, I now proceed to discuss him from the three aspects under which his achievements naturally fall, as *Buddhist*, as *scholar* and as *poet*, and start with that one which he himself would have held to be alone of significance. Our first task is obviously to determine the sect or school to which he belonged. That he was a follower of the Hīnayāna is certain, and to him perhaps any further enquiry would have savoured of impertinence; he is not a fanatical adherent of any school and avoids, as if of set purpose, all mention of those disciplinary details and philosophic subtleties which had split the community into sections, so that it is hard to detect in Vasumitra's treatise on the sects any slogan which has left definite traces on the poet's works. To modern scholars equally the question will appear otiose, since Chinese traditions, assigning him to the Sarvāstivādins and naming a *Vibhāṣā* doctor, Pārśva (or Pūrṇa or Pūrṇāśa), as having converted him, have always been held to decide the matter once for all. Yet their stories are on the face of them incredible; for Aśvaghōṣa knows none of the *Vibhāṣā* doctrines, and, if he was a Sarvāstivādin, must have lived before its special principles were worked out. The later predominance of this sect among the Hīnayāna schools of Northern India and Central Asia is enough of itself to account for the statements of the Chinese Buddhists, who would hold that a writer of such outstanding eminence could only have belonged to the most important sect.

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<sup>1</sup> S. Lévi, *JA*, 1928, ii, 204ff.

Unfortunately few Sarvāstivādin texts are available to those Sanskritists who like myself cannot find their way easily in the Chinese and Tibetan translations ; but these are sufficient to make it improbable that, despite a considerable measure of agreement in matters of general interest, Āśvaghoṣa was a member of this school. The *Divyāvadāna*, it is true, appropriates an occasional verse or phrase from his poems<sup>1</sup>, and as a canonical work naturally does not mention his name. But the only trace of the special tenets of the Sarvāstivāda is to be found in the quotation of the rule governing the use of *asli* as a particle (*S.*, xii. 10), which may be an allusion to the famous controversy about the reality of the past and future ; it does not, however, illuminate his position in the matter. On the other hand in two points he seems to reject the standard doctrines of the school. Thus *S.*, xvii. 18*ab*, runs:—

*Yasmād abhūtvā bhavatīha sarvaṁ  
bhūtvā ca bhūyo na bhavaty avāśyam |*

This idea is based on canonical authority (*Majjhima*, III, 25), but was strenuously denied by the Sarvāstivādins and as strenuously upheld by the Sautrāntikas<sup>2</sup>, to which school no one would suggest that Āśvaghoṣa belonged. The entire passage is significant, because the exegesis of the four terms, *anitya*, *duḥkha*, *sūnya* and *nirātmaka*, cannot be reconciled with any of Vasubandhu's alternative explanations and seems to be based on a scheme of *ākāras* for the supermundane path which differs from the sixteen of the Vaibhāṣika doctors<sup>3</sup>.

Again the twelfth canto of the *Saundarananda* contains a remarkable eulogy of *śraddhā*, for which the only complete parallel is in an early Mahāyāna sūtra ; faith is not merely desire for the Buddha's *dharma* (*tvaddharme paramaṁ ramaṁ*,

<sup>1</sup> See notes on *B.*, iii. 3, 5, 23 and 26, and *S.*, xi. 50 and xviii. 1.

<sup>2</sup> *AK.*, I, 228-9.

<sup>3</sup> *AK.*, V, 30ff. Other passages (see p. xxxiv, n. 1) give dogmatic views not traceable in the Sarvāstivādin Abhidharma at present, but cannot be proved to be definitely opposed to its teachings so far as yet known.



*S.*, xii. 16, *dharmacchanda*, *ib.*, 31), but personal devotion to the Buddha (*S.*, xvii. 34, 63–73, xviii. 41, 48, 50 and 51, and canto xxvii of the *Buddhacarita*), and we seem to feel blowing through these passages the breath of the *bhakti* religions, which for Buddhism reached their apogee in the Mahāyāna. It is no doubt true that, if we go through the Pali canon and the Sarvāstivādin texts and extract the passages relating to faith, they make an imposing show, but consider each passage in its context and the glowing fervour that animates Āśvaghoṣa is not to be found; there seems instead to be a subtle tendency to belittle faith, as though it were only a matter for brethren not strong enough to enter the Path under their own power. Unless the suggestion I make below is really the key to the significance of Āśvaghoṣa's views<sup>1</sup>, it is more a matter of emphasis than of definite statement; yet till recently no one would have thought it necessary to give more than a passing word to the question of faith in any description of Hīnayāna beliefs, so little obvious is its importance in the Pali and Sarvāstivādin texts, while Āśvaghoṣa's insistence on it could not escape the most casual glance.

The attitude of Vasubandhu and his commentator Yaśomitra is also significant; when they make a quotation, one or other of them takes care to tell us who was the author, and they do this notably with regard to three writers whom later tradition confused with Āśvaghoṣa, namely Subhūti, Kumāralāta and Mātṛceṭa. Yet when Vasubandhu quotes *S.*, xiii. 18, to illustrate his explanation of a knotty dogmatic point in the *bhāṣya* on *kārikā* iv. 86, neither he nor Yaśomitra gives the author's name; and Yaśomitra makes the same omission in citing *S.*, xii. 22*d*. Surely if Āśvaghoṣa had been a leading light of the Sarvāstivādins, they would have hastened to claim the support of his authority.

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<sup>1</sup> See p. xxxiv below. That ordinarily in the Hīnayāna *śraddhā* omits Āśvaghoṣa's leaning to *bhakti* is clear enough from such excellent statements of the general position as B. M. Barua in *Buddhist Studies* (ed. by B. C. Law), pp. 329ff., and N. Dutt, *Some aspects of Mahāyāna Buddhism*, pp. 301–303.

In legendary matters further research by specialists must be awaited, as the only source open to me, Rockhill's summary of the *Dulva*, does not give the Sarvāstivādin tales in sufficient detail. Of obvious differences I note that at the birth of the Buddha the poet makes Māyā lie on a couch instead of grasping the bough of a tree and that after the Enlightenment Indra joins Brahmā at *B.*, xiv. 98ff., in imploring the Buddha to preach the *dharma*<sup>1</sup>. The *Dulva* also assigns a different name to Nanda's wife and adds a visit to hell<sup>2</sup>.

More however can be extracted from the list of 62 chief disciples at *S.*, xvi. 87ff., all the names in which should be forthcoming in the canonical lists of the school to which the poet belonged. I have examined the two lists in the Chinese translations<sup>3</sup>, each of which contains 100 names. Allowing for corruptions and difficulties of transliteration, I estimate that the Sarvāstivādin catalogue in the *Ekottarāgama*<sup>4</sup> has about 37 names in common with the *Saundarananda*, not as many as there should be, if this was the poet's authority. The other text, whose affinities are unknown, is in the *A lo han chü tē cheng*<sup>5</sup>, which was translated by Fa Hsien in the last quarter of the tenth century A.D., and, having some 47 or more of the names given by Āśvaghoṣa, stands much closer to the authority used by him. Of the names themselves several are significant. The doubling of the epithet *mahā* before Kāśyapa's name proved that this saint was specially revered by Āśvaghoṣa's sect<sup>6</sup>, a conclusion supported by the story

<sup>1</sup> *Life of the Buddha*, 16 and 35

<sup>2</sup> *Ib.*, 55. Śāriputra took Nanda to hell according to *AAA*, 61. To the Pali versions of the Nanda legend given in the introduction to my translation of the *Saundarananda* add the commentary on *Anguttara*, I, 25, which confirms my criticism of the *Udāna* sentence about the monkey.

<sup>3</sup> For the references I am indebted to Professor Demiéville.

<sup>4</sup> *TI*, no. 125, II, 557-8. I note that it gives Śivala for the Śaivala of *S.*, xvi 91c, and the latter should probably be amended accordingly, as the older MS. confuses *ar* and *i*.

<sup>5</sup> *TI*, no. 126, II, 831-3.

<sup>6</sup> For the bearing of this see p. xxix.

of his conversion in *B.*, xvi, which is evidently intended to place him on an equality with Śāriputra and Maudgalyāyana. One of the first five bhikṣus is called Bhadrājit, a form unknown elsewhere, and Sudarśana, who is omitted by the *Ekottarāgama* but named by Fa Hsien, is otherwise only reported from the *Vinaya* of the Mahāsaṅghikas<sup>1</sup>. Again the Pali form of Kuṇṭha-dhāna is Kuṇḍadhāna, but the *Divy.* calls him Pūrṇa Kuṇḍopadhāniyaka and the form Kuṇḍopadhāna seems to be that known to the *Ekottarāgama* and other Chinese works<sup>2</sup>. The list therefore seems to diverge in a number of points from the Sarvāstivādin sources.

The evidence thus consists of a number of small items, none conclusive in themselves, but their cumulative effect is definitely against the view that Aśvaghoṣa adhered to the Sarvāstivāda. Is there a more plausible case for any other sect? The extent to which the *Fo pen hsing chi ching* borrows from the *Buddhacarita* suggests a possible line of enquiry. That work quotes the canon of many sects, but never that of the Dharmaguptas, and in view of its closing statement it may therefore well belong to the latter. It can be proved however to draw material from so many unnamed sources that its frequent reliance on the *Buddhacarita* proves nothing about the affinities of the latter.

Another alternative is to investigate the position of the Mahāsaṅghikas, who, as a sect prevailing largely in Eastern India at that time<sup>3</sup>, might well have claimed Aśvaghoṣa's allegiance. Here again we are impeded by lack of material. The *Mahāvastu*, which gives us the traditions of the Lokottaravādins, disagrees with the *Buddhacarita* about Māyā's position at the time of the Buddha's birth and about the place where Arāḍa taught, but alone of the Hinayāna sources it makes Indra accompany Brahmā on the visit to the Buddha after his

<sup>1</sup> J. Przyluski, *Le Concile de Rājagṛha*, 206.

<sup>2</sup> See S. Lévi and E. Chavannes, *JA*, 1916, ii, 197ff., for a discussion of him and a translation of the *Divy.* passages.

<sup>3</sup> Przyluski, *op. cit.*, 311.

Enlightenment, and it alone calls Nanda by the style Sundarananda which the poet gives him<sup>1</sup>. The Mahāsaṅghikas also are known to share with Aśvaghoṣa a knowledge of the saint Sudarśana, a special veneration for Kāśyapa<sup>2</sup>, and an insistence on the connexion of the asterism Puṣya with the Buddha<sup>3</sup>, all points apparently peculiar to them.

Some light also can be obtained from the Mahāyāna. One of its two chief schools, the Vijñānavāda, is affiliated by its dogmatics to the Sarvāstivādins and the schools deriving from them, and it is precisely this school which shows hardly a trace in its works of the poet's influence and very few parallels. It is possible that Asaṅga in *Abhisamayālaṅkāra*, i. 58, is imitating B., ii. 10, but even so this work belongs rather to the Mādhyamika section of the treatises attributed to that author. Again S., xv, describes a group of five *vitarkas* which are not known in this form in any of the Hīnayāna sources, but which are mentioned by Asaṅga in exactly similar fashion<sup>4</sup>. And this is all that I can find. The Mādhyamikas on the other hand, who are an offshoot of a Mahāsaṅghika sect, have many points of connexion with the poet's works. Nāgārjuna lifts S., xiii. 44*abc*, and adds a new conclusion, *bhūṭadarśi vimucyate*, in which form the verse is repeatedly quoted in Mādhyamika literature<sup>5</sup>; and verse 26 of his recently published *Ratnāvalī*<sup>6</sup> may owe something to S., xviii. 26. A certain Vasu, commenting on Āryadeva's *Śataśāstra*, cites S., xi. 25, 30, and the former verse is paraphrased by Candrakīrti on Āryadeva's

<sup>1</sup> Sundarananda at AK, I, 227, is a mistake for Nanda, see Index s. Nanda. The Mādhyamikas use the name Sundarananda also, e.g. SP. and AAA. LV., 396ff., also makes Indra accompany Brahmā, but is presumably to be treated as a Mahāyāna version

<sup>2</sup> Przyluski, *op. cit.*, 302-3.

<sup>3</sup> Przyluski, *op. cit.*, 88, and B., i. 9, and in 36.

<sup>4</sup> *Bodhisattvabhūmi*, ed. Wogihara (Tokyo, 1930), 145, against AK., III, 248, and *Vibhaṅga*, 356.

<sup>5</sup> For references La Vallée Poussin, *Mélanges chinois et bouddhiques*, I, 394. The term *bhūṭadarśin* also occurs in Aśvaghoṣa (B., xxiii. 43).

<sup>6</sup> JRAS, 1934, 313.

*Catuhśataka*<sup>1</sup>. The remarkable parallel between an early Mādhyamika sūtra quoted in the *Śikṣāsamuccaya* and the eulogy of *śraddhā* in *S.*, xii, has already been mentioned, and there is another curious little sūtra<sup>2</sup>, apparently of Mādhyamika origin, which was translated by Kumārajīva, and which seems to have been put together out of Aśvaghoṣa's verses on the subject of subduing the passions; it is in prose and does not quote any actual verses, as I at first supposed. There is further, as will appear from my notes on the two poems, frequent parallelisms in vocabulary and phraseology between Aśvaghoṣa and the sūtras used by the Mādhyamikas; for instance, but for the existence of his poems, we might have supposed that the words *āmukha* and *ājavanjaya* were first introduced by the Mahāyāna and subsequently adopted by the Hīnayāna. This common use of rare words extends to non-canonical literature and non-technical terms. Thus the remarkable *abhiniṣic* at *B.*, xii. 37, has its only parallels in the occurrence of *niṣic* once in the *MBh.* and once in the *Mūlamadhyamakakārikās*, xxvi. 2, and similarly Candrakīrti's use of *nirbhukta*, *ib.*, 318, 3, is our only means of explaining the same word at *B.*, iv. 47. The influence can also be seen in Mādhyamika art; for at their headquarters, Nagarjunikonda, a series of bas-reliefs have been recently discovered, which give the fullest sculptural representation extant of the story of Nanda and which seem to be based on the *Saundarananda*, though in view of the following this might be accounted for by the presence of Bahuśrutikas at that spot, as shown by the inscriptions<sup>3</sup>.

<sup>1</sup> *Mem. As. Soc. of Bengal*, III, 471, I. 19.

<sup>2</sup> The *Pu sa ho sê yu fa ching* (*Bodhisattvakāmaśāntasūtra* ?), *TI*, no. 611. My attention was first drawn to it by an extract in one of the Lung Men cave inscriptions, quoted by Dr. Spruyt in *Mélanges chinois et bouddhiques*, I. He very kindly supplied me with a translation of the text.

<sup>3</sup> See *Ann. Bibl. of Ind. Archaeology*, 1930, Pl. IIa; Professor Vogel kindly gave me photographs of them. The first, partly destroyed, seems to show the Buddha in conversation with Nanda and Sundarī. The next depicts Nanda having his head shaved with apparently Ānanda in the background

It appears then that, if we take Āsvaghōṣa to have been a Mahāsaṅghika, we are in a position to understand certain otherwise inexplicable points in his poems as well as his relationship to one section of the Mahāyāna. But more is required for cogent proof and this I would look for in a recent discovery. The Chinese Tripitaka has a work by one Harivarman on the subject of the four Truths and their *ākāras*, which is usually called the *Satyasiddhi*, but to which Professor de la Vallée Poussin would give the in some ways more appropriate title of *Tattvasiddhi*<sup>1</sup>. Little is known of this treatise, which at one time rivalled the *Abhidharmakośa* as an authority on Buddhist dogmatics and was followed by a school of its own in Japan. Professor Demiéville has however lately discovered fragments of Paramārtha's lost commentary on Vasuṇiṭra's treatise on the Buddhist sects, in which the *Satyasiddhi* is said

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holding his hoaddress. The third represents the visit to Indra's Paradise; the Buddha and Nanda's robes are so disposed as to recall the simile *S.*, x. 4, *saralpralīrṇāv eva cakravāka*, and the two Apsaras in the trees are perhaps due to a misunderstanding of *vanāntarebhyah* at *ib.*, 38. The final scene seems to show Nanda as an Arhat going forth to preach as in *S.*, xviii, 58, 62; the street is indicated by children playing and by adorning people in the background. The *garuḍa* brackets below the reliefs show their date to be not earlier than the second half of the second century A.D. Of about this date also is a jamb from Amaravati (best illustration, Bachhofer, *Early Indian Sculpture*, Pl. 128), showing in the bottom panel Nanda and Sundarī, and Nanda following the Buddha with his almsbowl. The next panel above has the Buddha giving orders for Nanda's forcible admission to the order, and above that appears the visit to Indra's Paradise. Of the fourth panel there are only scanty remains which suggest a street scene like that in the last of the other series. These reliefs too are probably intended to illustrate Āsvaghōṣa's poem, but that the Gāndhāra relief, fig. 234 in Foucher, *L'Art gréco-bouddhique du Gandhara*, I, is based on it is proved by the solitary maidservant at the side spying the Buddha's arrival (*S.*, iv. 28). The Nanda legend was so modern that naturally sculptors took the *Saundarananda* as their source for details, at least in the schools which held him to be a standard authority; but this would not apply to the Buddha-legend with its wealth of canonical description available and I cannot trace with certainty Āsvaghōṣa's influence on the details of any extant sculptures dealing with it.

<sup>1</sup> *Vijñaptimātratāsiddhi*, 223.

to be a work of the Bahuśrutika section of the Mahāsaṅghikas<sup>1</sup>. Now while Paramārtha's statements on matters of history are justly open to doubt, it seems to me incredible that he should be mistaken about the dogmatic tendencies of a work well-known and much studied in his day; surely therefore his evidence on this point should be accepted<sup>2</sup>. This book quotes *S.*, xvi. 15*cd* and 14 in the following way: "As the *gāthā* of the Bodhisattva Aśvaghoṣa runs, 'As one sees fire to be hot in the present, so it has been hot in the past and will be in the future; similarly, as one sees the five *skandhas* to be suffering in the present, so they have been suffering in the past and will be so in the future'"<sup>3</sup>. The terms of this passage prove that, unlike Vasubandhu, Harivarman treats Aśvaghoṣa as a great authority, whose words add weight to any argument. While in the absence of a translation of the work into a European language I cannot say how far its views agree with the poet's dogmatic position, two passages at least are closely related to certain statements of Aśvaghoṣa, for which I can find no parallel in the *AK*. In chapter 173 dealing with *anitya*, it points out that the *dharma*s are transitory because their causes are subject to decay; this corresponds exactly to the argument of *S.*, xvii. 18*cd*, for which previously I had been doubtful both of the reading and of my translation, feeling that it was worded in a way hardly compatible with the *Kośa*'s views on causality<sup>4</sup>. Again in chapter 14 it says, 'There are only the

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<sup>1</sup> *Mélanges chinois et bouddhiques*, I, 49

<sup>2</sup> There had previously been much discussion in China and Japan, which is not accessible to me, about the tendencies of this work. That it was abortive in the absence of Paramārtha's commentary is not surprising, as Vasumitra's account of the Bahuśrutikas mentioned below shows how hard it would be to identify any work on internal evidence as belonging to that school.

<sup>3</sup> *TI*, XXXII, 372, a15-16, I am indebted to Professor Demiéville for the reference. The form of the quotation suggests that possibly we have a verse taken from a lost work by Aśvaghoṣa and modelled on the passage in *S.*

<sup>4</sup> Cp. also *Ratnāvalī*, 46, which I understand somewhat differently to Tucci, *JRAS*, 1934, 318, so as to be based on this argument.

*skandhas*, the *dhātus* and the *āyatanas*, and the complex of causes (*hetupratyayasāmagrī*), but there is no person who acts or who experiences sensations', thus putting in a single sentence the three arguments similarly brought together in *S.*, xvii. 20abc<sup>1</sup>.

As the natural inference is that Aśvaghoṣa was either a Bahuśrutika or an adherent of the school from which the Bahuśrutikas issued, we must examine the little that is known of that sect. For the present our only authority is Vasumitra's treatise<sup>2</sup>, which states that the Bahuśrutikas followed Sarvāstivādin doctrines generally except on two points<sup>3</sup>. Firstly they held that the Buddha's teaching on the subject of *anitya*, *duḥkha*, *sūnya*, *anātmaka* and *śānta* (Nirvāṇa) is supermundane, because it leads to the way of escape (*niḥsaraṇamārga*)<sup>4</sup>. Is it merely a coincidence that in *S.*, xvii, verse 17 describes Nanda as shaking the tree of the *kleśas* by the mundane path with regard to the first four of these terms, that the next four verses give an exegesis of them, which departs from all the alternative Sarvāstivādin explanations but is, so far as is known, in accord with the *Satyasiddhi*'s views, and that the following verse records that by examination of these points Nanda attained the supermundane path? Further the word *niḥsaraṇa* occurs in verse 15 at the beginning of the passage. This is the most

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<sup>1</sup> I am much indebted to Mr. Lin Li-Kouang, who kindly examined this work for me and brought these important passages to my notice. The references are *Ti*, XXXII, 346, c27, and 248, b6. In my translation of *S.*, xvii. 20, 'knower' for *vedaka* is not accurate; it means 'one who experiences sensations'.

<sup>2</sup> Translated by Masuda, *Origin and Doctrines of early Indian Buddhist Schools*, in *Asia Major*, 1925, 1ff. For Paramārtha's commentary see *Mélanges chinois et bouddhiques*, I, and for recent discussions, Przyluski, *Concile de Rājagṛha*, 310ff., and Demiéville, *BEFEO*, 1924, 48ff.

<sup>3</sup> This fact no doubt accounts for the *Mahāvīryūtpatti* (275) reckoning the Bahuśrutīyas among the sects connected with the Sarvāstivāda; no other authority supports this classification.

<sup>4</sup> Masuda, *loc. cit.*, 35.



important of the four places<sup>1</sup>, in which Āśvaghoṣa gives me the impression of setting out the dogmas of some special school of Abhidharma teaching, and its correct valuation has long been a puzzle to me ; I would suggest that the proper interpretation is to see in it the raising of the banner of his school by the poet, in which case the coincidence with Vasumitra's statement should surely lead us to the conclusion that the school in question was the Bahuśrutika.

Besides this doctrine, the Bahuśrutikas, as a section of the Mahāsaṅghikas, accepted the five points of Mahādeva<sup>2</sup>. It is unfortunately hard to say how these tenets should be understood and probably interpretation varied from school to school and from age to age. The third point regarding 'doubt' is of uncertain meaning and may or may not be in accord with Āśvaghoṣa's teaching<sup>3</sup>. The fourth however lays down that Arhats gain spiritual perception by the help of others. The meaning of this is made clear by *S.*, v. 16ff., which divides religious aspirants into two classes, those who obtain salvation of themselves by virtue of the *hetu* (sec p. xlii) working within them, and those who can only act in reliance on others (*parapratyaya*); the Buddha is an instance of the former category (*B.*, ii. 56), Nanda of the latter, but it is nowhere explicitly stated that all Arhats fall into the second class as held by Mahādeva, though perhaps hinted at in *S.*, xviii. 51. Evidently however for a man who is *parapratyaya* a firm hold on faith is an absolute prerequisite to salvation; in the terms of the *Kośa* he is *śraddhānusārin*, because he needs the help of others<sup>4</sup>.

<sup>1</sup> The other three are *S.*, xvi. 20-24, and 38, and xvii. 28-29.

<sup>2</sup> For these besides the preceding references see La Vallée Poussin, *JRAS*, 1910, 413ff.

<sup>3</sup> Contrast Demiéville, *Mélanges chinois et bouddhiques*, I, p. 35, with p. 32 and 39. The latter seem to me consistent with Āśvaghoṣa's views at *S.*, xvii. 28-29, the former hardly so.

<sup>4</sup> *AK*, IV, 194; the passage is important as illuminating the exact nature of the difference between the views of the Sarvāstivāda and those of Mahādeva in this matter. The same difference, corresponding to their different attitude

Here I would suggest we have the explanation of the poet's insistence on faith; for, if he accepted Mahādeva's fourth point, he could not do otherwise, and his position is certainly more intelligible, if we take the view that he did so accept it. Farther we cannot go at present in discussing whether the poet believed in the five points in some form or other, but it is worth noting that one of the three original sections of the Mahāsaṅghikas, the Kaukulikas, are recorded by Paramārtha as stressing the necessity of *vīrya*<sup>1</sup> and that the closing passage of the Buddha's instructions to Nanda, *S.*, xvi. 92-98, is devoted to this very matter, its position suggesting its extreme importance in the struggle for salvation.

To sum up a difficult enquiry, I would hold, till further light is shed on the dark places, that the best opinion is to consider Āśvaghoṣa as having been either a Bahuśrutika or an adherent of the school (the Kaukulikas?) from which the Bahuśrutikas issued.

The foregoing discussion has had the incidental advantage of explaining in some degree the nature of the reputation which Āśvaghoṣa enjoyed among his co-religionists; he was revered not as an original teacher nor as a philosopher of distinction, but as a writer with an unequalled power for stating the details of the Buddhist faith. In later times he ranked as a great saint, but the emphasis lay, if we can trust Chinese tradition, on the greatness of his magical powers, which was held by ordinary persons to be convincing proof of sanctity. Thus all that Hiuan Tsang, himself steeped in the works of the Sarvāstivāda and the Vijñānavāda and consequently perhaps a little cold towards the great men of other schools, considers worthy of mention about him is a story of his prowess in dealing with evil spirits at Pāṭaliputra. But if the greatest of Chinese pilgrims did not value his poems, another saw more justly; I Tsing's judgement has often been quoted, but is too important

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to religion, appears to persist between the tenets of the Yogācāra school and those of the Mādhyamikas.

<sup>1</sup> Demiéville, *loc. cit.*, 47.

not to be given in his actual words. The *Buddhacarita*, he says, 'is widely read or sung throughout the five divisions of India and the countries of the Southern Sea. He (i.e. Āśvaghoṣa) clothes manifold meanings and ideas in a few words, which rejoice the heart of the reader, so that he never feels tired from reading the poem. Besides it should be counted as meritorious for one to read this book, inasmuch as it contains the noble doctrine given in a concise form'<sup>1</sup>. This surely gets the emphasis exactly right; Āśvaghoṣa's popularity in India was as a poet and as explaining the doctrine in simple terms. In the former aspect he exercised a determining influence on later *kāvya* work by Buddhists; while Mātṛceta has already been mentioned, every page of Śūra's *Jātakamālā* bears witness to prolonged study of his predecessor's writings. Similarly in a fragment of another *kāvya* life of the Buddha, which has been discovered in Central Asia, the passage preserved, dealing with the subject of the second half of *B.*, vii, is clearly modelled on it both in general scheme and in detail<sup>2</sup>, while another metrical life, only extant in Chinese, the *Fo pen hsing ching* (*TI* no. 193), which I have not been able to examine in detail, certainly shows at times a definite connexion with the *Buddhacarita*<sup>3</sup>.

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<sup>1</sup> Tr. Takakusu, 166. I Tsing's notice of the poet is curious in some respects. He is unaware that this poem had been translated into Chinese two centuries previously, and besides a passing allusion to minor works he only names in addition a work whose title is given by Takakusu as *Sūtrā-lamkāraśāstra*, which has usually been understood to refer to the work now known to be the *Kalpanāmaṇḍitikā* of Kumāralāta, an author whom he does not mention. The omission of the *Śaundarananda* is so curious that it seems permissible to speculate whether, in view of the frequent corruptness of Chinese works where Indian proper names are concerned, the original name that stood in this passage was not that of this poem.

<sup>2</sup> See *JRAS*, 1911, 770ff. Verse 84 is in the *puṣpitaṅgrā* metre and wrongly described there.

<sup>3</sup> See notes on *B.*, i. 10 and 31; the general scheme of the work (Wohlgo-muth, p. 62) is also obviously affected by the *Buddhacarita*, and note Ebbe Tuneld, *Recherches sur les traditions bouddhiques* (Lund, 1915), p. 15.

Yet learned monks did not concur whole-heartedly in the popular verdict, and so it happened that of the known works only the *Buddhacarita* was translated into Chinese and Tibetan and that no commentary was ever written either on it or on the *Saundarananda*, whereas two exist for the *Jātakamālā*, which offers far fewer difficulties of interpretation. Āśvaghoṣa in fact, by writing for the general public and by introducing so much Hindu learning, offended against the Puritan moment in Buddhism, which finds expression in Pali at *Āṅuttara*, III, 107, and *Samyutta*, II, 267, opposing the Buddha's sūtras to *suttantā kavikatā kāveyyā citta-kkharā bāhirakā sāvaka-bhāsītā*<sup>1</sup>. The poet proves himself to be conscious that his methods required justification; for the final verse of the *Buddhacarita* states that, in his devotion to the Buddha, he studied the scriptures and wrote the work, not to display his learning or his skill in *kāvya*, but for the benefit and happiness of the world. This did not go far enough to obviate criticism, and in the last two verses of the later epic he sets up a reasoned defence of his procedure, explaining that his object was to hold the attention of the worldly-minded and the non-believer (*anyamanas* covers both these), for whose benefit he had coated the medicinal powder of sound doctrine with the jam of *kāvya* method and that his hearers were to reject the superficially attractive dross and to pick out the grains of pure gold from his poem.

These points govern our attitude in determining Āśvaghoṣa's position as a Buddhist; that is, we are to expect statements which make no innovation in legend or doctrine, but which reproduce in a manner intelligible to the ordinary man of some education, whether Buddhist or Hindu, the principles of the Buddhist religion as understood in his day. His works therefore are invaluable to us, not for their originality of thought, but as giving us a complete and coherent picture of the faith of a typical Buddhist at a particular epoch. If I call it invaluable, it is because the earlier Buddhist documents have undergone

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<sup>1</sup> Cp. also *ASPP.*, 328, on *kavikṛtām kāvyam*.

interpolation and manipulation to such an extent that the exact state of belief at any given moment till we reach the works of well-defined personalities such as Nāgārjuna, Asaṅga, Vasubandhu or Buddhaghosa, who are all later than Aśvaghōṣa, is more a matter of subjective deduction than of objective fact.

Three sides of his religion in particular merit examination, his devotion to the Buddha, his handling of legend and his exposition of doctrine. Of the first I have already said something in treating of *śraddhā* and need only add that, if the earlier accounts have left us many striking records of the Buddha's gracious personality, in none do we find such glowing fervour, such ardent faith as in these poems, and it is a grievous loss that we do not possess the Sanskrit text of the noble eulogy in *B.*, xxvii. In sincerity and depth of religious feeling Aśvaghōṣa stands closer to the author of the *Bhagavadgītā* than to the great poets of the classical period, just as in Italian painting we find truer manifestations of religion in the productions of the Trecento and Quattrocento with their imperfect strivings after power of expression than in the technically incomparable pictures of the Cinquecento.

But devotional feeling is not always, or even often, accompanied by the historical sense and in any case we have no right to expect in a writer of the first century A.D. an account of the Buddha as he really lived. It is not yet possible however to discuss critically his handling of legend, which must wait for the full exploitation of the Chinese and Tibetan sources. Still we can see that his claim to have studied the scriptures for the story is justified. Except for one or two minor points, no incidents or details are included for which, few as our means of knowledge are, we cannot find authority elsewhere, and his additions are limited to descriptions in the *kāvya* style, such as of Śuddhodana in canto ii of both poems, of the progress through the streets of Kapilavāstu in *B.*, iii, or of the women's temptations in *B.*, iv, and to the speeches put into the mouths of his characters. When the Buddha speaks, the matter is sometimes taken from his sermons such as *B.*, xi. 22-31, an embroi-

dery on a frequently recurring series of similes, or the still untranslated sermon to Prasenajit, *B.*, xx. 12–51, into which the chief themes of the *Kosalasaṃyutta* are worked, or sometimes from current Buddhist apologetic against Brahmanical doctrines. If the speaker is not a Buddhist, he is represented as setting out the arguments of the learned men of the day, e.g. the minister in *B.*, ix, or Arāḍa describing a prevalent form of Sāṃkhya-Yoga teaching. In some cases he seems to have used sūtras in a more original form than we have them in to-day, as for instance in his versions of the Aśoka legend and of the first council. In the latter he omits the two regular later interpolations, the humiliating treatment meted out to Ānanda and the promulgation of the Vinaya by Upāli, and follows the account of our oldest source, the verses of the *Chia yeh chieh ching*<sup>1</sup>, omitting the legend of Gavāṃpati's end. In general the miraculous element is not stressed, and many well-known marvels, such as the removal of the elephant's body, the shade of the *jambu* tree that did not move, etc., are absent; Aśvaghoṣa wishes all through to display the moral and spiritual grandeur of the Buddha, an aim which would have been impeded by the thaumaturgy of the later legends. On the other hand he frequently hints at the existence of legends which he does not tell in detail; a demonstrable instance occurs at *B.*, i. 11, where the phrase *cyutaḥ khād iva* suggests a reference to the descent from the Tuṣita heavens, not otherwise mentioned, but which he is proved to know by *S.*, ii. 48. Similar suggestions are *vrataśaṃskṛtā* of Māyā at *B.*, i. 9, the hint that the Buddha was born free of the impurities of the womb at *ib.*, 16, *vaya-syavat* of Kanthaka, vi. 54, and Bimbisāra's *svavayaḥ*, x. 22, all explained in the notes; and of the same order is the insinuation at *S.*, ii. 32, of what is never explicitly stated, that Śuddhodana was a cakravartin monarch. Perhaps we should infer that the Buddha legend had already developed a good deal beyond the form it takes in the *Buddhacarita*, but that

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<sup>1</sup> Translated Przyluski, *Le Concile de Rājagṛha*, pp. 3ff.

Āśvaghoṣa considered the innovations to be lacking in authority and therefore not fit for specific mention. Occasionally on the other hand he takes a point from an earlier work and elaborates it, as in the description of Māra's army in the guise of Hindu ascetics at *B.*, xiii. 21-24, suggested by the *Padhāma-sutta*, but dropped from the later versions of the story.

Altogether the impression left on my mind is that the poet was careful to use the most authoritative sources open to him and that the *Buddhacarita* gives us the Buddha-story in the shape which a pious Buddhist of the first century A.D., actuated more by devotion to the Buddha and respect for scripture than by love for the marvellous, would have accepted. The general framework of the plot is apparently dependent on two sources. Cantos i-xx give a continuous narrative of the Buddha's life and mission up to the dedication of the Jetavana vihāra and thus cover the exact period of the story of the 'present' in the Pali *Nidānakathā*; the latter, as now extant, is late and the poet may be presumed to have used an earlier version, no longer in existence. Canto xxi contains a *digvijaya* of the Buddha, recounting his conversions of beings of every kind all over northern India and not probably taken from any one source, and ends with the story of Devadatta and the elephant. Cantos xxii-xxviii reproduce the full extent of the *Mahāparinirvāṇa-sūtra*, including the story of the First Council, which in the Pali canon has been severed from the version in the *Dīgha* and inserted in the *Vinaya*. In the *Saundarananda* also much of the teaching can be traced back to specific sūtras still extant in one form or another, as can be seen from the notes to my translation or from cantos xiii and xiv, whose framework seems to be modelled on the sūtra at *Aṅguttara*, IV, 166-168, though the version of the story, on which the poem is based, has still to be discovered.

The conclusion that Āśvaghoṣa had a preference for, or at least mainly used, the earlier sources, is strengthened by an examination of his doctrinal position. We are now able to grasp the Abhidharma system as a whole and to estimate

how far it had travelled from the earlier dogmatism, thanks to Professor de la Vallée Poussin's richly annotated translation of Vasubandhu's *Abhidharmakośa*. Even though the *Vibhāṣā* is almost certainly substantially later in the main than the poet, its special views must have been taking shape in his day. The new school arose out of a new angle of vision, the philosophical approach replacing the moral standpoint from which the earlier teachers developed their system. The mechanism of the act, *karman*, is worked out in connexion with an elaborate theory of causation and the older dissection of the individual into *skandhas*, *āyatanas* and *dhātus* is politely put on one side for the conception of an individual flux of consciousness (*saṃtāna*), the elements of which consist of ultimates called *dharma*s of a fixed number of varieties; the momentary appearance of the latter in the individual sequence is explained by the special forces *prāpti* and the *saṃskṛtalakṣaṇas*, which determine what *dharma*s can appear in any given *saṃtāna* at any given moment and how they appear and disappear. By the *kṣaṇikavāda* the individual is seen as a series of moments and this analysis of time into its minutest possible division inevitably brings in its train the atomic conception of matter (*rūpa*). In correspondence with these changes the path to enlightenment undergoes a metamorphosis which makes it almost unrecognisable to those accustomed to the older terminology. Definite traces of even the beginnings of these theories are hard to find in Aśvaghoṣa, except that it is not impossible to read the *kṣaṇikavāda* into one or two phrases (such as *samañjanmaniṣṭha*, which I may have rendered wrongly at *S.*, xviii. 17). He knows nothing of the atomic system, of the *saṃtāna*, or of the new form of the Path, and his standpoint remains purely moral, free from any attempt at metaphysical speculation.

To give a full outline of his beliefs would involve going over much ground well known to us from other schools of the Hīnayāna, and I limit myself therefore to a few outstanding points. He accepts the orthodox Buddhist conception of the



individual as consisting of the five *skandhas* and as being without a 'soul', and the individual existence is inevitably and always bound up with suffering (*dukkha*) by reason of its being subject to the power of the act (*S.*, xvii. 19); how then does the act work? The answer seems to be, by reason of the *hetu*, the cause. This *hetu* is primarily made up of three factors, *rāga*, *dveṣa* and *moha*, and according as the individual's acts cause these three factors to increase or dwindle, so are the nature of his rebirths determined, just as in early Sāṃkhya the sphere of rebirth is determined by the relative proportion of the three *guṇas*; and he is only released from rebirth by their disappearance (*S.*, xvi. 20-24). These three factors are called the *akuṣalamūlāni*, the roots of evil, and are recognised in the Pali Abhidhamma as the *hetu par excellence*. Schematism requires to correspond to them a group of their opposites, the *kuṣalamūlāni*, and though Aśvaghoṣa never mentions such a trio, its existence is perhaps to be inferred from the fact that the *hetu* can work for good as well as for evil (*B.*, ii. 56, and xii. 68, and *S.*, v. 17). The above theory is in fact that of the Pali Nikāyas, which habitually describe Nirvāṇa as attained by the disappearance (*khaya*) of the roots of evil. In the later Abhidharma the belief in the roots of good and evil persists, but has been allotted so subordinate a position in the analysis of the causal system which governs the individual that it has lost its fundamental significance<sup>1</sup>.

Since to obtain salvation the individual must bring about the disappearance of the three factors, through which *karman* works, he is first, we are told, to train his body by the discipline of *śīla* and next his mind by *smṛti*, constant awareness of the process of his thoughts, and then to give himself up to yoga, selecting for meditation according to *S.*, xvi. 53ff., those subjects which are specially adapted for overcoming that one of the three factors which is most active in him. Thus he rids himself

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<sup>1</sup> The *gotra* theory of the Mahāyāna, however, appears to owe something to this doctrine.

of them and obtains Nirvāṇa, the deathless state. It is generally acknowledged now that Buddhism teaches salvation by means of yoga, but there is no extant treatise till we reach the Yogācāra school which lays so much stress on it as the *Saundarananda*; it is not clear, however, whether this was a speciality of the sect to which its author belonged<sup>1</sup>, or whether, in the desire to appeal to non-Buddhists, he was striving to show how similar in respect of yoga Buddhism was to the corresponding Brahmanical doctrine.

The evolutionary process of yogic practice in Buddhism is not yet clear to us. The original term was *samādhi*, which perhaps did not indicate any of the phenomena associated with the trances of yoga but merely some kind of mental concentration. That the interrelated terms of *dhyāna*, trance, and *prajñā*, the form of knowledge obtained by trance, came into use later, is shown by their omission from the eightfold path and the consequent difficulty of finding a place for them in that scheme<sup>2</sup>. *Bhāvanā*, which is closely connected with *prajñā*, is possibly of still later origin and suggests the gradual elaboration of transic methods, such as we find in the *Saundarananda*. Aśvaghoṣa's account is not easy to follow, because we have to reconcile the descriptions of method in cantos xv and xvi with those of the application in xvii. He makes three important distinctions, the first between *pratisamkhyāna* and *bhāvanā* at *S.*, xv. 4-5; the former corresponds more or less to the *darśanamārga* of the Abhidharma, but whether it is produced by yoga or not is not specifically stated. The other distinctions are between *smṛti* and *samādhi* in xv and *bhāvanā* in xvi, and between the mundane and supermundane paths in xvii. For the last the mundane path consists in preparation of the mind (*cetaḥparikarman*, xvii. 5) by means of yoga (xvii. 10, 11) and is transformed into the supermundane path by a thoroughgoing

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<sup>1</sup> See Demiéville, *op. cit.*, 47, a passage which suggests that the Kaukulikas laid great stress on yogic practices.

<sup>2</sup> See note in translation on *S.*, xvi. 31-33.

examination of the phenomenal world (*ib.*, 15-21). In practice the three may perhaps coincide, the first of each pair being devoted to suppressing the outward manifestations of the *kleśas* and the second to rooting out the *anuśayas*, the latent tendencies to the *kleśas*. The last pair may also explain a puzzle, which has defeated wiser heads than mine. In canto xvii, after the aspirant has reached the supermundane path, he acquires successively the three stages of *srotāṭpanna*, *sakṛdāgāmin* and *anāgāmin*, and it is only thereafter that the four trances are described and they are said to be the immediate precursors of Arhatship. But xvi. 1, in accordance with the view generally prevailing in the schools, shows that the trances are mastered in a preliminary stage before the process of *bhāvanā* begins; and that they are even accessible to non-Buddhists is the regular belief, which *B.*, xii, shows Āśvaghoṣa to share. Now *B.*, v. 10, proves the poet to know the distinction between *sāsrava* and *anāsrava* (=in practice *laukika* and *lokottara*) trances, and it may be therefore that Nanda was unable to obtain the *anāsrava* trances necessary to Arhatship till he became an *Anāgāmin*. But the point remains obscure.

To sum up, we may say that Āśvaghoṣa took his stand on the older dogmatism and was very little affected by the developments of the fullblown Abhidharma, and that to him the kernel of Buddhism lay in personal devotion to the Buddha and in the practice of yoga.

### iii. THE SCHOLAR.

The traditions of Indian literature require that a poet should have mastered the general principles of all sciences and should display his knowledge of them with accuracy; *sarvatodikkā hi kavayaḥ*. Āśvaghoṣa observed this rule fervently, not to say pedantically. It is accuracy, not original thought, that is prescribed, and any lapse from correctitude evoked without fail the censure of the critics; we are therefore bound to assume that his learned references are strictly in

accordance with the authorities he used. Since too these authorities are for the most part no longer extant, enquiry into the nature of his knowledge is of considerable interest for the light it throws on the history of Indian thought.

To start with the literature known to the poet, as a Brahman he was presumably taught some portion at least of the Veda, and, leaving aside for the moment the question whether he was influenced by the poetic methods of the Vedic writers, we observe occasionally in his vocabulary unmistakable signs of his knowledge, such as *dvija* for Agni at *B.*, xi. 71, or *śri* in the sense of 'emit (heat)' at *S.*, i. 2. The phrase *randhrair nācūcudad bhṛtyān*, *S.*, ii. 27, seems to be a reminiscence of the Rigvedic epithet *radhracodana*, and very ingenious is the hint in *B.*, xiii. 68, of the application of *nābhi* to Agni and Soma by using the word *dhāman* with its Vedic sense to be understood secondarily. An allusion to a Vedic legend that was forgotten by the classic age is provided by the name Aurvaśeya, *B.*, ix. 9, for Vasiṣṭha. Similarly acquaintance with the ritual literature is shown at a few places. The ceremony of measuring out soma is referred to at *S.*, i. 15, and ii. 36, at the latter of which the occurrence of the plain root *mā*, instead of compounded with *vi* or *ud*, suggests the possibility that he knew the *Śatapathabrāhmaṇa*, which is apparently alone in using the verb thus. A knowledge of the finer points of ritual can be inferred from the employment of *prokṣaṇa* and *abhyukṣaṇa* at *B.*, xii. 30, for the latter of which in this sense *PW* and *PWK* can only quote two Śrautasūtras. The words *nivarta*, *S.*, xv. 44, and *vimad*, 'grow sober', *S.*, ix. 30, are only elsewhere substantiated by the *Brāhmaṇas*, to which stratum of literature *samāruḥ* at *B.*, iv. 24, seems also to belong; and the reference to Prajāpati's act of creation by *tapas* at *B.*, ii. 51, may be to any one of a hundred passages in the same class of literature. For the Upaniṣads, besides a number of possible parallels, the chief piece of evidence is *S.*, xvi. 17, whose resemblance to *Śvet. Up.*, i. 2, can hardly be fortuitous; and, taking into account the remarkable coincidence between

*B.*, xii. 21, and *Śvet. Up.*, v. 2, I think it probable that the poet was well acquainted with this work.

When we come to the epics, the wealth of the material is overwhelming and yet uncertain in its bearing; for, if my notes are crammed with references to them for explaining difficulties or giving parallels, we cannot as a rule say that the poet must have known the particular passage quoted and that he might not have taken the phrase from literature no longer available to us. This applies with especial force to the *Mahābhārata*; thus I have shown in the notes to *B.* xii, that much of Arāḍa's exposition of the Sāṃkhya system has close parallels in the *Mokṣadharmā*, the connexion in one case extending over several verses of the same passage. But it is more natural to suppose that the common matter goes back to a single original, possibly a textbook of the Vārṣaganya school. The two portions of the epic of which we might most surely expect the poet to show knowledge are the story of Nala, which is told in a primitive *kāvya* style, and the *Bhagavadgītā*. In the former the most striking parallels are i. 30, to *S.*, iv. 5, x. 26-7, to *S.*, iv. 42-4 (extending even to the common use of the verb *kṛṣ*), and xxi. 3, 6 and 7, to *B.*, viii. 18-9; but similar motifs may have occurred in poems intermediate between the two writers and we cannot presume direct influence. As regards the latter I am not among those who attribute a great age to it, but see no conclusive reason why, at least as regards the older parts, it should not have been in existence in Aśvaghoṣa's day. In any case it is not far apart from him in thought and phraseology, and sometimes the parallelism is close, as between *S.*, xvi. 38, and *Gītā*, xiii. 10. In one passage, *Gītā*, ii. 66, has a verse built up just like *S.*, xi. 33, one of the *pādas* being almost identical; but unfortunately the former verse is omitted in the Kashmiri recension and may be an interpolation, so that no conclusion can safely be drawn from it. We cannot therefore either assert or deny that the poet was acquainted with this work.

As for proper names, allusions to the main characters

are very few, namely to the entire destruction of the Kurus at *B.*, xi. 31, and *S.*, ix. 20, to Arjuna once only and that for the sake of alliteration at *B.*, x. 17, to Bhīṣma for a story known to the *Harivaṃśa* but not to the epic, at *B.*, xi. 18, and *S.*, vii. 44, and to Pāṇḍu as an illustration of fatal attachment to women at *B.*, iv. 79, and *S.*, vii. 45. Many legends are cited, which are to be found in the *MBh.*, but not always in quite the same form. Thus Āśvaghoṣa is fond of the story of Śantanu's love for Gaṅgā (*B.*, xiii. 12, *S.*, vii. 41, and x. 56) which is told in the *Ādiparvan*, but it is apparent that he knew a version which enlarged on Śantanu's grief when Gaṅgā left him, a point not dwelt on in the epic. Many of the stories he alludes to are not to be found in the *MBh.* and despite the many parallels we cannot establish that Āśvaghoṣa knew any portion of the epic in the form in which we now have it. But it does seem certain that he knew much literature dealing with the legends he quotes, possibly often in *kāvya* form, which is now irretrievably lost to us; besides a poem on Śantanu, which has perhaps left its impress on the *MBh.* version, and another on the love-story of Śūrpaka, the fisherman, and the princess Kumudvatī, discussed in the note on *B.*, xiii. 11, I surmise also the existence of a poem or cycle dealing with the legends of Kṛṣṇa and Balarāma, and there is some reason to think he used sources also exploited by the *Harivaṃśa*, presumably a collection of legends such as we have in a later form in the still unedited Bengali recension of the *Padmapurāṇa*, *Svargakhaṇḍa*.

The case is entirely different with the *Rāmāyaṇa*, for which an inhabitant of Sāketa, the scene of its most poignant episodes and the capital of its dynasty, could not but keep a warm place in his heart, however his religious beliefs had changed. Āśvaghoṣa never wearies of reminding us that the Buddha belonged to the dynasty of his home and strikes this note in the very first verse of the *Buddhacarita*. He acknowledges Vālmīki as the *ādikavi* (*B.*, i. 43) and calls him 'inspired' (*dhīmān*, *S.*, i. 26). We may therefore expect to find, and we

do find, that he has been strongly influenced by it. In so far as this affects his poetic style, I reserve consideration for the next section, but here it is in place to enquire to what extent he knew the poem in its present form <sup>1</sup>.

The late Professor Gawroński proved, conclusively as I hold, that Āśvaghoṣa knew certain portions of the second book, the *Ayodhyākāṇḍa*, in very much the condition that we have them in to-day and that he took pleasure in drawing a comparison between the Buddha quitting his home and Rāma leaving for the forest. That he knew the continuation of the story appears from a reference in *B.*, xxviii. 31, but whether in the present form or not is not clear to me from the wording <sup>2</sup>. It certainly does seem that there are many fewer passages in the later books likely to have influenced the Buddhist poet and those mostly of a commonplace order, which might have been found elsewhere. The question really turns on whether Āśvaghoṣa knew some or all of the three passages in the *Rām.*, describing how Hanumān visited Rāvaṇa's palace and saw the women asleep <sup>3</sup>, and, till the epic is critically edited from the best surviving MSS. of all recensions, I would refrain from giving a definite answer.

More definite statements can be made on other points. Jacobi took the view that the original epic started with a passage descriptive of Ayodhyā and of Daśaratha and his court, which survives with additions in the first book <sup>4</sup>. That Āśva-

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<sup>1</sup> Cowell raised the question of the relation of the *Buddhacarita* to the *Rām* in the introduction to his edition. For later handling of it see especially Walter, *Uebereinstimmungen bei den indischen Kunstdichtern*, Leipzig, 1905; Gawroński, *Studies about the Sanskrit Buddhist Literature*, pp. 27-40, Gurner, *JASB*, 1927, 347-368, Diwckar, *Les Fleurs de Rhétorique dans l'Inde*, Paris, 1930.

<sup>2</sup> The passage ran in Sanskrit more or less thus :—

*Sītābhidhānam parigrhya mṛtyum  
atyuktaḥ 'pi prañanāśa Dailyaḥ |*

<sup>3</sup> See Gurner, *loc. cit.*, 352.

<sup>4</sup> H. Jacobi, *Das Rāmāyana* (Bonn, 1893), 50ff.

ghoṣa knew such a description and in a more extended form than Jacobi allowed in his reconstruction seems probable from the many echoes of it in his poems, and it is to be inferred from *S.*, i. 26, that the story of Vālmīki's having taught the poem to Kuśa and Lava was familiar to him. But there is a curious proof that he did not know the *Bālakāṇḍa* as we now have it. At *B.*, iv. 20, and *S.*, vii. 35, he quotes the tale of the disturbance of Viśvāmitra's austerities by the Apsaras, Ghṛtācī; our only other authority for this is a verse in almost identical terms at *Rām.*, iv. 35, 7, where it has every appearance of being an interpolation<sup>1</sup>. The story is told at length in the *Bālakāṇḍa*, substituting Menakā for Ghṛtācī and betraying its late date by the unusual agreement between the versions of the different recensions. But the *Fo pen hsing chi ching* (*TI*, III, 726b) takes up in its prose the various comparisons of the *Buddhacarita* passage, replacing Ghṛtācī by Mekayā. As the Chinese characters transliterating *yā* and *nā* are easily confused, we have evidently a case of corruption combined with transposition and should read Menakā. Why then should the compiler of this work substitute Menakā for Ghṛtācī, unless he knew the *Bālakāṇḍa*, which contains the standard version of the tale? Hence we should presumably infer that the story of Viśvāmitra and Menakā was introduced into the *Rāmāyaṇa* between the time of Aśvaghoṣa and that of the compiler of the FP. As regards the *Uttarakāṇḍa*, I can find no reason to suppose that the poet knew any portion of it.

Finally there is another point from which we may deduce an important inference. At *B.*, ix. 9, the poet compares the visit of Śuddhodana's purohita and minister to the future Buddha with the visit of Vasiṣṭha and Vāmadeva, Daśaratha's purohita and minister, to Rāma in the forest. The epic contains no such episode, but tells at length of Bharata's visit to his

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<sup>1</sup> Interpolations in the epic may easily be later than Aśvaghoṣa and show his influence; thus iii. 1, 35, with its application of *nivāna* and *sūnya* to a hermitage, is probably inspired by *S.*, i. 10, 11, the omission of the verse from the Bombay edition suggesting that it is not authentic.



brother. Vāmadeva's name occurs very rarely in the epic as we have it, but he is mentioned coupled with Vasiṣṭha precisely in connexion with Bharata's journey to the forest in the *MBh.* version, iii. 15981. It is incredible that Āśvaghoṣa should invent such an incident, when he shows knowledge of the existing text of the *Ayodhyākāṇḍa*, and only one explanation holds water, namely that the entire passage recounting Bharata's visit to Rāma was not in the text the poet knew, that it had in its place an account of a mission headed by Vasiṣṭha and Vāmadeva with the object of inducing Rāma to return to Ayodhyā, and that in the process of gradual sentimentalising, to which the epic was subject for many generations, this passage was deliberately replaced by one which it was thought would do more honour to Bharata's character, leaving as its sole trace the *MBh.*'s mention of the purohita and minister.

Next we may consider what knowledge Āśvaghoṣa had of the various sciences, bearing in mind that, as he used treatises no longer in existence, we cannot hope to be able always to explain his statements or to trace their source.

References to secular law are rare in *kāvya* generally and none are to be found in these poems, so far as I can see, except at *B.*, xxii. 47, to the principle that women are always under guardianship. Of the ecclesiastical law, if I may call it so, governing the relation of guru and pupil, Āśvaghoṣa alludes at *S.*, i. 22-23, to the rule that a pupil of kṣatriya descent assumes the *gotra* of his guru, and the argument of canto xviii of the same poem, as we may see particularly from verses 1-3 and 48, is based on the principle that a pupil on the successful completion of his studies should give his guru a present. The rules of polity for kings, which were originally a branch of the same science, are repeatedly mentioned, mostly in similes<sup>1</sup>. At *B.*, i. 41, he treats as the standard authorities the works of Uśanas, or Śukra, and Bṛhaspati, which, though not extant, are equally called the fundamental treatises in the *MBh.* He

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<sup>1</sup> Briefly discussed by me at *JRAS*, 1929, 77-81.

uses the term *rājasastra* for the science of politics, while *nīti* at *B.*, iv. 62, means the principles of worldly conduct, and *daṇḍanīti* at *S.*, ii. 28, the preservation of order; the classifications of treasure and horses at *B.*, ii. 2*ab* and 4*d*, presumably derive from the categories of some work on *vārtā*. The details contain little worth mention and the one point of general interest is the question whether he was acquainted with the *Arthaśāstra* of Kauṭilya. The latter presupposes that the formal study of political science must have been in progress for centuries previously, and it is marked by the use of special terms whose occurrence in the *rājadharmā* section of the *MBh.* is very rare. Its attitude is realistic in contrast to the idealistic, often impractical, views of the *dharmaśāstra*, but the only trace of such a standpoint in these poems is to be found in *B.*, ii. 55, which is capable of a sinister interpretation in the light of the *Arthaśāstra*; it is improbable however that Kauṭilya was the first writer to stress the necessity for kings of keeping their sons under guard. The political riddle at *B.*, ii. 42, though soluble under the teaching of the *MBh.*, cannot be plausibly interpreted from the *Arthaśāstra*, and the use of *anaya* at *B.*, ii. 42, is contrary to Kauṭilya's vocabulary, who pronounces for *apanaya* in this sense (*KA.*, vi. 2, 6ff.); the technical terms introduced by Kauṭilya, such as *viḡigīṣu*, *upajāpa* and *atisaṁdhā*, are missing in the poems, though regularly taken up by later writers. It seems hardly possible then that Aśvaghoṣa knew this work. On the other hand he uses several terms, not of a technical nature but unknown to the classical language, in the same way that Kauṭilya does, such as *viḡuṇa*, 'faithless' (*S.*, ii. 18), *rātrisattra* (*ib.*, 28)<sup>1</sup>, and *śakyaśāmantā* (*ib.*, 45) etc. To suppose that no great interval separates the two writers seems therefore natural.

Subsidiary to the science of politics according to the *Sukranīti* was the knowledge of the points of a horse, and, as we have nothing early at all on this subject, the description

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<sup>1</sup> For this word see Charpentier, *JRAS*, 1934, 113.

of an ideal horse according to Indian views at *B.*, v. 73, is of great interest. Unfortunately the readings of the verse are uncertain and could not be settled, though I consulted the only known MS. of the *Śālihotraśāstra*, the best treatise on the subject; the tradition that Śālihotra was the standard authority for horses goes back at least to the story of Nala, but the extant work is apparently much later. So far as I can see, later writers show no advance on Aśvaghōṣa's day in the judgement of horses, except in the irrelevant matter of lucky signs (curtly referred to at *B.*, ii. 4). On the kindred subject of elephants the poet is well acquainted with the methods of catching, training and riding them, but I can identify no technical terms such as would prove the existence of a formal *hastividyā*.

I have referred above to the statement at *B.*, iv. 64, that Udāyin was learned in *nīti*, the science of worldly conduct, which may indicate some collection of sayings or a manual of etiquette, prescribing the rules for behaviour in society and for conducting affairs of gallantry. In this connexion I observe that the poet seems to know the principles laid down in the first book of the *Kāmasūtra*, for which the original authority is there said to be Cārāyaṇa. The passages in question are detailed in the notes to *S.*, iv and vi, in my translation. Whether he knew the original authorities for other sections of that work is open to question, but the *savilāsarata* of *B.*, v. 56, certainly suggests the *citraratāni* of the *Kāmasūtra*, though I would hesitate to see a technical term of erotics in *kaṇṭhasūtra* at *ib.*, 58.

Of all the sciences medicine was the one most studied by Buddhists, and Aśvaghōṣa repeatedly refers to it in similes, notably to the three humours and their special treatment (*S.*, xvi. 59ff., *B.*, xi. 40). But the allusions are too general in wording to add to our knowledge or to be capable of attribution to any known source. Magic is mentioned a few times, thus with reference to snakebite (*S.*, v. 31, and ix. 13), to the discovery of treasure (*S.*, i. 39), and to *indrajāla* (*S.*, v. 45). The only aspect of astronomy or astrology with which the poet

shows acquaintance is that relating to the lunar asterisms and their regents (*B.*, ii. 36, xvi. 2, xvii. 41 ; see also note on ix. 11). But I find no allusions to the minor sciences, such as the *śilpa-śāstras* (except for the technique of goldsmiths, *S.*, xv. 66-69, and xvi. 65-66), the testing of jewels, the methods of theft etc.

The poems reflect at times the high level to which contemporary art had reached ; several references (*B.*, viii. 25, *S.*, vii. 48 and xv. 39) imply the existence of painters with great representational powers, and occasional descriptions are based either explicitly (*B.*, v. 52) or implicitly (*B.*, iii. 19-22) on the sculpture of the day, while a standardised architectural practice, *vāstuvidyā*, is guaranteed by *S.*, i. 41ff. Chinese tradition has also a legend suggesting that Aśvaghoṣa was a great musician<sup>1</sup> but this is not borne out by the poems which, unlike later *kāvya* works, contain no technical terms of music and suggest only a general knowledge of the subject, such as of the four kinds of musical instruments (*S.*, x. 25).

Not much light is thrown by these works on the state of contemporary religion. For the older forms of worship we have repeated mention of oblations to Agni, and references to the soma ceremonial (*B.*, ii. 37, *S.*, i. 15, ii. 36) and to animal sacrifices (*B.*, x. 39, xi. 64-67). Brahmanical asceticism is described in general terms at *S.*, i. 1-16, and in detail in *B.*, vii, and the existence of Śaiva ascetics is to be inferred from *B.*, vii. 51, and xiii. 21, and possibly of Vaiṣṇavas, if *cakradhara* at *B.*, vii. 3, is to be understood as 'bearing the imprint of Viṣṇu's discus'. Of the more popular forms of religion *S.*, iv. 2, takes it as natural that the chief gods for a kṣatriya to worship were Indra and Kubera, and besides numerous references to the former, attention has been drawn by many scholars from Cowell onwards to the allusions to his flag festival (*B.*, i. 58, viii. 73, xxvii. 56, *S.*, iv. 46). The Maruts are his attendants (*B.*, v. 27, *S.*, i. 62), and Jayanta his son (*B.*, ix. 5), for whom *B.*, v. 27, seems to indicate Sanatkumāra as an alternative

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<sup>1</sup> S. Lévi, *JA*, 1928, ii, 199.

name. We also find Śuddhodana worshipping the lunar asterism Puṣya (*B.*, ii. 36). Of the newer religions the references to Kṛṣṇa and Balarāma contain no hint that they were treated as gods, though the inscriptions prove the cult in Western India for a couple of centuries previously; and besides *B.*, xxvii. 79, where C has 'the mighty golden-winged bird' and T 'Viṣṇu's Garuḍa', the only mention of Viṣṇu is under the name of Upendra as a satellite of Indra (*S.*, xi. 49). Śiva on the other hand, to whose worship according to Chinese tradition, which on this point receives some support from the knowledge these poems show of the *Śvet. Up.*, Aśvaghoṣa was addicted before his conversion, is referred to several times in the *Buddha-carita*, but not at all in the *Saundarananda*. The verse *B.*, x. 3, implies a knowledge of his ascetic practices and xiii. 16 quotes the story immortalised by Kālidāsa in the *Kumāra-sambhava*, but in a variant form, by which Kāma succeeds in his mission and was not burnt up by the fire of the god's eye<sup>1</sup>. At *B.*, i. 88, we have an allusion to the birth of Skanda, who is possibly also the Senāpati of *S.*, vii. 43. Perhaps also the belief in a Creator (*B.*, ix. 63) should come under the head of Śaivism. Altogether it is very much the picture to be expected except for omission of the newer forms of worship.

Turning next to philosophy, we note that, like most Buddhist writers, he refers to the heterodox systems, for which our knowledge is confined to casual remarks scattered over Sanskrit literature; he alludes incidentally to the fatalists, whether believers in Time or Destiny (*S.*, xvi. 17), but more fully to the materialists (*B.*, ix. 56-57) and to the Svabhāvavādins (*ib.*, 58-62), the latter being one of the fullest statements of their position that we have. Jainism is ignored<sup>2</sup>, but the

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<sup>1</sup> For the significance of this see Sten Konow on the name Anaṅga in *Festschrift Wackernagel*, pp. 1-8, in which he does not refer to this verse. I was wrong in suggesting in my translation that the crux at *S.*, x. 53, could be solved by seeing in it an allusion to the burning up of Kāma.

<sup>2</sup> The only allusions are to the conversion of Jains by the Buddha at Vaiśālī and Śrāvastī, *B.*, xxi. 16, 28.

*īśvaravāda* is also given a verse (*B.*, ix. 63). None of these however can be discussed in detail, till the important but difficult passage at *B.*, xviii. 20–56, refuting these heretical systems is disentangled, though it may be remarked in passing that the nature of the arguments there argues philosophy to have been still at a primitive stage. Of the orthodox systems, while there is no specific reference to the *Pūrvamīmāṃsāsūtras*, unless Yaśodharā's arguments at *B.*, viii. 61ff., are held to refer to vi. 1, 6–21, of Jaimini's sūtras, *vidhi* is used in the technical sense of this school at *B.*, ix. 66, and the Vedic scheme of worship is referred to several times and formally rejected at *B.*, xi. 64ff., as regards the efficacy of animal sacrifice. Nor could we expect any suggestion of the *Uttaramīmāṃsā*, but more important is the fact that the *Vaiśeṣika* system, whose outstanding position is freely recognised in later Buddhist literature, was entirely unknown to Aśvaghōṣa. The argument *ex silentio* for once has cogent force, because in later Buddhist lists corresponding to *S.*, xvi. 17 (e.g. *Laṅkāvatāra* and *Visuddhimagga*), reference to the *Vaiśeṣikas* is included by the addition of the word *anu*<sup>1</sup>. With regard to the *Nyāyasūtras*, my view may not be found acceptable; for I hold that after deduction of certain interpolations the first *adhyāya* is much older than the rest of the sūtras and that, unlike them, it is unaffected by *Vaiśeṣika* tenets and could not have originated in a milieu subject to their influence. And it is precisely this section of the sūtras, of which Aśvaghōṣa to my mind has knowledge, though in that case he may have known it in a form more primitive than that which has reached us. He seems at times to delight in expressing Buddhist views in a way that would remind Hindu readers of their own authorities, and I still can find no reason for resiling from the opinion that the wording of *S.*, xvi. 18, *lokasya doṣebhya itī pravṛttiḥ*, is deliberately taken from *Nyāyasūtra*, i. 1, 18, *pravartanālakṣaṇā doṣāḥ*, all the more so that the preceding verses 14 and 15 suggest an early theory

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<sup>1</sup> Cp. also the table in Liebenenthal, *Satkārya*, 31.

of *anumāna*. There is also a clear reference to Nyāya principles at *S.*, i. 14, however we explain the verse.

I have kept to the last the most important case, the Sāṃkhya as set out by Arāḍa in canto xii of the *Buddhacarita*. The standard treatise on this philosophy, Īśvarakṛṣṇa's *Sāṃkhyakārikās*, is several centuries later than this poem; and, though it was so successful in imposing its views on later generations that we have no authoritative statement of any diverging system, there were according to Chinese sources eighteen Sāṃkhya schools, one of which, the best known apparently, passed under the name of Vārṣaganya<sup>1</sup>. It is therefore hardly reasonable to suppose that Īśvarakṛṣṇa's explanations of the twentyfive *tattvas* would hold good for preceding periods, and I was able some years ago to point to some important matters in which his views are fairly recent innovations<sup>2</sup>. Much reflection since then and repeated examination of the relevant passages in the *MBh.*, which are our chief, almost our sole, source for early Sāṃkhya, have brought me to views on its nature, which differ in several respects from those generally held. This is not the place to set them out in detail with the necessary proofs, but I must explain them briefly in the course of discussing Āsvaghoṣa's statements.

In the first place the notes to my translation show that, except for the eight reasons which bring the motive causes of the *samsāra* into action, only found elsewhere in Caraka, and also to some extent for the definition of the *sattva*, the exposition of the system is closely related to certain passages of the *MBh.*, so closely in fact that a common authority must have been used. Further xii. 33 quotes a sūtra, which is as old as the *Śvet. Up.* and which we know from Vācaspati Miśra's commentary on the *kārikās* to belong to the Vārṣaganyas;

<sup>1</sup> Takakusu, *BEFEO*, 1904, 58.

<sup>2</sup> *JRAS*, 1930, 855ff. See also W. Liebenthal, *Sāṃkhya in der Darstellung seiner buddhistischen Gegner* (Stuttgart, 1934), where the doctrine of *sāṃkhya* is shown to be unknown to Nāgārjuna; I would not however accept all the author's conclusions about the development of early Sāṃkhya.

it is not improbable then that we have here a resumé of the teachings of that school. The first point of Arāḍa's exposition is the division of the 24 material *tattvas* into two groups, one of eight called *prakṛti*, and one of sixteen derived from the first and called *vikāra*. The *MBh.* affords ample proof of the prevalence of a school which made this division, and the classical age preserved traces of it in the explanation of *prakṛtilaya* in the *bhāṣyas* on the *kārikās* and the *Yogasūtras*. Moreover its predominance at one period over alternative schemes may be deduced from the fact that, if we add *ātman* to the *prakṛti* group, we have in essence the nine Vaiśeṣika *dravyas*, *dīś* and *kāla* being included in the *prakṛti* of classical Sāṃkhya, and *buddhi* and *ahamkāra* coalescing into *manas*.

Further the object of investigation in early Sāṃkhya, as in early Buddhism, is the individual, not the cosmos, which is treated in the *MBh.*, as in *B.*, xii. 21, on mythical rather than philosophical lines. If then the system analyses the individual into eight primary constituents, what view does it take of the nature of the first one, to which alone Īśvarakṛṣṇa allowed the name of *prakṛti*? In his teaching the universe consisted in the last resort of a single 'stuff' in a state of perpetual flux under the mutual interaction of three *guṇas*, which are more forces than qualities and which, entering in different proportions into all the evolutes of *prakṛti*, determined their various natures. In fact just as Buddhist philosophy in its later stages posited the existence of qualities without subjects, an idea to be seen in germ, but not yet fully developed, in *B.*, xii. 78-79, so classical Sāṃkhya posits the existence of subjects without qualities. This conception is not at all primitive and consorts ill with such crude ideas as are incorporated, for instance, in the group of the organs of action. Seeing that Īśvarakṛṣṇa finds the essence of *prakṛti* to lie in the action of the *guṇas*, it seems best to put the question asked above in a different form; why does canto xii of the *Buddhacarita* make no mention of the *guṇas*? Not merely do the works extant in Sanskrit prove Aśvaghoṣa's knowledge of



them (*S.*, iii. 39, note in translation, and *B.*, vii. 53), but in the still untranslated portion of the *Buddhacarita* at xxvi. 10-14, the doctrine of the *guṇas* is formally refuted. The answer is to be found in the epic, which uses *guṇa* in its Sāṃkhya passages in a variety of meanings, sometimes as 'quality' generally, sometimes for the objects of the senses, sometimes for anything evolved which is described as a *guṇa* of that from which it is evolved, sometimes for the qualities which serve to distinguish the varieties of the three *guṇas* of *prakṛti*, sometimes, mainly in later passages, for the *guṇas* themselves. While it is thus often difficult to determine the exact meaning in pre-classical passages, the principle, so far as I can see, holds good in practice that the use of the word begins to be restricted to the classical sense at the time when *prakṛti* begins to denote the first of the 24 *tattvas* only, that is, when the movement of thought to which Īśvarakṛṣṇa gave final expression is taking shape. In earlier passages the three *guṇas* do not enter into the composition of the evolutes of the first principle, as in Īśvarakṛṣṇa's system; they are often called the three *bhāvas*, 'states of being', each subdivided into a number of varieties according to the possession of particular moral attributes, and, as we are often told, the form of rebirth is determined by these attributes. Here then we have a very close parallel to the action of the Buddhist roots of evil as described above (p. xlii) and this doctrine enables us to explain the original idea of the first *tattva*; for like Aśvaghoṣa, all the early authorities call it *avyakta*, which should be understood, not as the 'unmanifested', but as the 'unseen'. *Avyakta* was in reality the early Sāṃkhya equivalent of the unseen force, attaching the individual to the wheel of the *samsāra* and operating in accordance with the way in which the three 'states of being' were intermingled in him, that is, in accordance with the state of his moral character. That this conception is of a purely moral order is shown by the view taken of the nature of salvation; for at *B.*, xxvi. 10-14, it is described as being effected by the growth of *sattva* and the annihilation of *rajas* and *tamas*,

not by the transcendence of all three, as in classical Sāṃkhya. This, the older view, is to be found also, for instance, in Caraka, and *MBl.*, xii. 7737, 12288 and 12913, and xiv. 1449, and has left traces on the older theories. Thus we see that the exponents of earlier Sāṃkhya, like the earlier Buddhist dogmatists, are more concerned with the moral, than the philosophic, side of religion, and the answer to the question put above is that the *guṇas* or *bhāvas* merely explain the mechanism of the unseen force, so that the poet, like the authors of many other early Sāṃkhya passages, did not consider it necessary to describe them.

It is further to be noted that Aśvaghoṣa, like Caraka and other authorities, uses *prakṛti* in the singular to denote the group of the eight primary material (corporeal would express the idea more correctly) constituents; that is, he sees a unity underlying the group, just as the Vaiśeṣikas similarly endeavoured to avoid the difficulties of pluralism by bringing their categories under the single head of *sattā*. The nature of this unity is fortunately explained in *B.*, xviii. 29-40, a passage refuting the false views, which argues that Nature (*rañ-bzhin*, which translates both *prakṛti* and *svabhāva*, and stands for *svabhāva* in this passage) cannot be the cause of the world. This *svabhāva*, which represents the principle of *prakṛti* as a cosmic force, is known to the epic, whose references I cannot discuss here, and a relic of the theory is to be found in Gauḍapāda's odd statement in his *bhāṣya* on *Sāṃkhyakārikā*, 27, that the Sāṃkhyas postulate a principle called *svabhāva*. Its characteristics according to Aśvaghoṣa are that it is a single entity, all-pervading, having the quality of producing things, without attribute, eternal, unmanifested, and unconscious (*sems-med*, *acetana*). When we compare this with classical Sāṃkhya, particularly with the description of *prakṛti* in *Sāṃkhyakārikā*, 10-11, we see that the school which culminated in Īśvarakṛṣṇa transferred the conception of *prakṛti* as thus defined together with the name to the first *tattva*, the *avyakta*, and in doing so, gave it an entirely new content by

a transformation of the *guṇa* theory; they then handed over the functions of the original *avyakta* as determining rebirth to a new group, the eightfold *buddhi*, and used the principle of *svabhāva* to explain the connection between the soul and the 24 *tattvas* (as opposed to the *naimittika* theory of the YS.).

This teaching about *avyakta* and *prakṛti* is the fundamental position of early Sāṃkhya, but certain other points of Arāḍa's exposition require brief notice. That in place of the *tanmātras* and gross elements of the classical period he should reckon the elements and the objects of the senses respectively among the 24 principles is normal, and the reason for it has been explained by me elsewhere<sup>1</sup>. The explanation of the *saṃsāra* is involved and hard to follow; xii. 23 gives as its causes *kārmāṇa*, *trṣṇā* and *ajñāna*, and the passage goes on to enumerate eight factors by which these causes work. Then it proceeds to attribute the implication of the individual in the cycle of existence to the fivefold *avidyā* (xii. 37), and ends by putting the cause down as the identification of the person with the corporeal individual (xii. 38). At present I am unable exactly to correlate these statements, which suggest that Sāṃkhya thinking was in a muddled state, due to the imperfect assimilation of new ideas. On the nature of the soul Āśvaghoṣa tells us nothing that we ought not already to know from other sources. Obviously he regards it as an individual, not a universal, soul, and he distinguishes, following the views taken in the epic, between the *ātman* which is *ajñā* and the *kṣetrajñā* which is *jñā*. In emphasising the difficulties of this doctrine he hits upon the point which Sāṃkhya thought of every age failed to explain, and which Īśvarakṛṣṇa tried to evade by taking the soul as neither precisely one nor the other, but it is not necessary to my purpose to trace the development of thought in this respect.

This discussion does not exhaust the value of canto xii to us; for to the *jñānamārga* of the Sāṃkhya is appended an

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<sup>1</sup> *JRAS*, 1930, 864ff.

alternative method of action by yoga. In itself there is nothing strange in this, the *Yogasūtras* being based on the Sāṅkhya philosophy, and traces of the use of yoga being still visible in the *kārikās*. The system set out is said to be that which was followed by Pañcaśikha, who is treated as the great authority on the philosophic side of Yoga in Vyāsa's *bhāṣya*, together with Jaigīṣavya, also known as a teacher of Yoga, and Janaka. But actually it is a description of the first seven *dhyānas* of Buddhist dogma, substituting *ātman* for *viññāna* in the second *ārūpya*. I have already pointed out (p. xliii) that the *dhyānas* and *praññā* do not belong to the original Buddhism, and, as many scholars have observed, there is an extraordinary parallelism between the *Yogasūtras* and the Buddhist doctrine of trance<sup>1</sup>, so marked in both phraseology and ideas that the two can hardly have arisen independently but must have had a common origin. Now a prominent feature of the Buddhist teaching is that each trance is connected with certain divine spheres, and Aśvaghoṣa mentions these same spheres as gained by the trances of his Yoga system. The corresponding scheme for the classical Yoga is set forth by Vyāsa on *YS.*, iii. 25 ; this statement is separated by five or more centuries from that we are considering, yet the two coincide in such a remarkable way that, unexpected as it may seem, the poet's description may be accepted as accurate for the Yoga of his day. This conclusion may appear less surprising, if we reflect that no parallels to Vyāsa's cosmology are to be found in Brahmanical sources outside the Yoga school, and it is fortified by the fact that in two points analogies can be found in canto xii to the older Yoga teaching. Firstly, the passage starts in verses 46 and 47 with a description of the *śīla* required of the aspirant, which might well be a summary of the teaching on the subject attributed to Jaigīṣavya at *MBh.*, xii. 843lff. Secondly, the

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<sup>1</sup> The relations between Buddhism and the Yoga system call for a fresh full-length study in the light of the Buddhist materials made available of recent years ; for a preliminary sketch of the important points see La Vallée Poussin, *Notes Bouddhiques*, III.

expression *nigṛhṇann indriyagrāmaṃ* in 48 is significant; for the *bhāṣya* on *YS.*, ii. 55, quotes a sūtra of Jaigīṣavya to the effect that in yoga the functioning of the senses is altogether suppressed. Not only is this doctrine to be read into this passage and to be found in various passages of the *Śāntiparvan* and the *Gītā*, but we have a reference to it in the Pali canon at *Majjhima*, III, 298, where the Buddha refutes the similar views held by a Pārāsariya Brahman (i.e. a follower of Pāṇcaśikha)<sup>1</sup>; the Hinayāna at least took the view that in yoga the senses were under control (*indriyasamvara*), not suppressed. The poet's description of the Yoga system of his day should therefore be treated, like the preceding account of Sāṃkhya, as fully authoritative.

Lastly, this sketch of Aśvaghoṣa's scholarship would be incomplete, if it omitted to describe to what extent his works illuminate the development of the poetic profession from the technical side in his day. For the theatre the fragments of the plays prove that the principles of dramatic technique then observed did not differ materially from those of the classical drama, but the matter has been so thoroughly explored by Professor Lüders that I am exempted from entering into details. The *Buddhacarita* several times uses terms of the theatre, *rasāntara*, iii. 51, and the dramatic forms of address, *āyusmat*, iii. 33, *tatrabhavat*, ix. 37, and *ārya*, xiii. 63, and of words whose use later was practically confined to the stage we find *sādhaya* in the sense of *gam* in the *Śāriputraprakaraṇa*<sup>2</sup>. Curious is the parallel between *S.*, iv. 39, and the description of *śūnyā dṛṣṭi* at *BhNS.*, viii. 63; for, while much of that work is old, we have no reason to think any of it as old as these poems. Though with the exception of a brief notice of a few rhetorical

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<sup>1</sup> The corresponding passage in the Sarvāstivādin canon is taken up in the *Vibhāṣā*, *TI*, XXVII, 729, a29ff. (see *AK.*, VI, 121, s. Parāśāri), where the view is attributed to a Pārāsari *tīrthika*. For the references and a translation of the *Vibhāṣā* passage I am indebted to Professor de la Vallée Poussin.

<sup>2</sup> *SBPAW*, 1911, 405.

figures in the same treatise we have nothing earlier than Daṇḍin and Bhāmaha for the laws of *kāvya* poetry, the reference to *kāvyaadharmā* in the closing verses of the *Saundarananda* proves the poet to have known and used some regular work on poetics, and it is interesting therefore to observe how the contents of the two poems correspond almost exactly to Daṇḍin's definition of a typical *kāvya* in *Kāvyaḍarśa*, i. 14-19. For the *Buddhacarita* the battle and the hero's victory are to be found in canto xiii, and we should no doubt see the same motif at work in *S.*, xvii, in which the illusion of a combat is maintained by constant comparisons with a king on a campaign and with a battle against enemies. Aśvaghoṣa's use of rhetorical figures was presumably determined by his authorities, but does not conform to the strictest classical standards in respect of *upamā*. The gender fails to correspond in *B.*, ii. 45, v. 62, and vi. 26, *S.*, ii. 6, ix. 17, 18, and 43, x. 9, xiv. 15, 39 etc., and both gender and number at *B.*, viii. 26, and *S.*, xi. 29. Not all of these cases would have been considered faulty by Daṇḍin under the ruling of *Kāvyaḍarśa*, ii. 51, and that the poet knew the rule prescribing identity of genders appears from the otherwise pointless insertion of *prabhā* at *S.*, x. 39 (contrast the wording of the same simile at *B.*, iii. 45), and xii. 29. His handling of rhetoric generally is best reserved to the subsequent discussion on style.

Closely connected with these points is the poet's knowledge of prosody, and the following list enumerates all the metres used by him in the two poems so far as preserved to us :—

i. Samavṛttas :—

Anuṣṭubh (679). *B.*, iv. 1-96; vi. 1-55; xii. 1-115; xiv. 1-31. *S.*, i. 1-58; ii. 1-62; xi. 1-58; xii. 1-42; xiii. 1-54; xiv. 1-45; xv. 1-65.

Upajāti (936). *B.*, i. 8-24, and 40-79; ii. 1-55; iii. 1-62; vi. 56-65; vii. 1-57; ix. 1-71; x. 1-39; xi. 1-57; xii. 1-69. *S.*, i. 59-60; ii. 63; iv. 1-44; v. 1-52; vi. 1-48; vii. 1-47; x. 1-53; xi. 59; xiv. 46-49; xvi. 1-94; xvii. 1-70; xviii. 1-43.

Varṇāstha (201). *B.*, iii. 63; iv. 97-102; vi. 66-68; viii. 1-80; ix. 72-80; x. 40; xi. 58-73; xii. 116-120; xiii. 70-71. *S.*, iv. 45; ix. 1-49; x. 54-63; xv. 66-67; xviii. 44-59.

Rucirā (4). *B.*, iii. 64-65; xii. 121. *S.*, x. 64.

Prahaṣiṇī (7). *B.*, ix. 81-82; x. 41. *S.*, i. 61; xvii. 71-73.

Vasantatilakā (10). *S.*, i. 62; v. 53; vii. 48-51; viii. 58-59; ix. 51; xviii. 61.

Śarabhā (2). *S.*, xii. 43; xiii. 72.

Mālinī (2). *B.*, ii. 56; xiii. 72.

Śikhariṇī (11). *B.*, iv. 103. *S.*, viii. 60-61; xiv. 50-52; xv. 68-69; xvi. 95-97.

Kusumalatāvellitā (1). *S.*, vii. 52.

Śārdūlavikrīḍita (6). *S.*, viii. 62; xi. 60-61; xvi. 98; xviii. 62-63.

Suśadanā (2). *S.*, xi. 62; xviii. 64.

ii. *Ardhasamavṛttas* :—

Viyoginī or Sundarī (56). *S.*, viii. 1-56.

Aupacchandāsika (78). *B.*, v. 1-78.

Aparavaktra or Vaitāliya (2). *B.*, vii. 58. *S.*, viii. 57.

Puṣpitāgrā (31). *B.*, i. 80-89; v. 79-87; viii. 81-87. *S.*, iii. 42; iv. 46; vi. 49; ix. 50; xviii. 60.

iii. *Viṣamavṛttas* :—

Udgatā (41). *S.*, iii. 1-41.

Upasthitapracupita, variety vardhamāna (2). *S.*, ii. 64-65.

Considering that the continuity of narration in epics does not allow as many varieties of metre as in plays or prose stories interspersed with verse, this is an imposing list, to which must be added an example of Śālinī in the *Śāriputraprakaraṇa*, and, if the third play belongs to Aśvaghōṣa, verses in the *Harīṇī* and possibly in the *Sragdharā* and *Āryā* metres. It should also be noted that *S.*, xiii. 55, which I hold to be spurious, is in an unknown *ardhasamavṛtta* of very curious type, the first and third

*pādas* consisting of seven trochees and a long syllable each and the second and fourth of eight iambi each. The metre Śarabhā is otherwise unknown except for its description in the *BhNŚ.*, and according to Sukumar Sen<sup>1</sup> this is the only occurrence in literature of Kusumalatāvellitā (called Citralekhā in the *BhNŚ.*); it gave way perhaps, as he suggests, to Mandākrāntā, from which it differs only by the addition of a long syllable at the beginning. The poet's use of Udgatā and Upasthitapracupita proves great skill in the handling of difficult metres.

The *vipulās* employed in the ślokaś deserve some attention, and the following table gives the number of their occurrences :—

a. *Buddhacarita.*

Vipulā			iv	vi	xii	xiv	Total
1.	⊃ ⊃ --- ⊃ ⊃ -	.	12	7	6	1	26
2.	⊃ --- ⊃ ⊃ ⊃ -	..	5	4	8	4	21
3.	⊃ - ⊃ - ⊃ ⊃ -	..	0	1	2	0	3
4.	⊃ - ⊃ --- ⊃ ⊃ -	.	2	2	1	2	7
5.	⊃ - ⊃ ---, --- ⊃	..	0	0	7	0	7
Total			19	14	24	7	64

b. *Samdarananda.*

Vipulā			i	ii	xi	xii	xiii	xiv	xv	Total
1.	⊃ ⊃ --- ⊃ ⊃ -	..	10	7	6	3	1	0	5	32
2.	⊃ --- ⊃ ⊃ ⊃ -	.	4	6	2	7	10	5	6	40
3.	⊃ - ⊃ - ⊃ ⊃ -	..	1	1	0	0	1	1	2	6
4.	⊃ - ⊃ --- ⊃ ⊃ -	..	1	1	1	3	0	1	1	8
5.	⊃ - ⊃ ---, --- ⊃	..	3	1	2	0	0	2	1	9
Total			19	16	11	13	12	9	15	95

<sup>1</sup> *JASB*, 1930, 205.



The second of these, though common enough in epic verse, is apparently not used in classical *kāvya*, and the proportion of *vipulās* to *pathyās*, about 11·7 per cent, is much lower than in the *Nala* and slightly less than the general average of the *MBh.* as calculated by Professor Hopkins<sup>1</sup>, and more than half as much again as the corresponding figure for the *Raghu-vaṃśa*. In the first four forms the *pāda* is never allowed to close on a brevis and so strongly does the poet's ear demand support for the phrase after two or three short syllables that it is quite exceptional when at *S.*, xii. 37, the ending consists of a short vowel (*iti*) lengthened by the next word beginning with a compound character.

For the other metres, the striking fact is the preponderance of Upajāti, particularly in the *Buddhacarita*. The monotonous effect of its trochaic cadence makes it difficult to handle for continuous narrative, and that Aśvaghōṣa was alive to this danger is shown by the way he rings the changes on the possible variations of rhythm. The scheme of the verse having no fixed cæsure, the break occurs most often at the fifth syllable, but division at the fourth is also frequent and in a certain proportion of cases a break is found at the third syllable with a secondary one at the sixth or seventh. Words of course are not allowed to straddle the *pāda*, except for one faulty verse, *S.*, iv. 7, where the first syllable of *d* includes by *saṃdhi* the last syllable of the word at the end of *c*, *na śobhetānyonyahīnāv*; but this could be cured by amending in accordance with epic practice to *na śobhed anyonyahīnāv*. *Varṇasāṭha* is handled in the same manner, and for the longer metres the classical rules of cæsure are observed. For *Vasantatilakā*, as in the treatise of Piṅgala<sup>2</sup>, there is no fixed cæsure; Professor Hopkins gives as the rule for the *MBh.* a cæsure at the fourth and again at the seventh syllable<sup>3</sup>, but this does not hold good for the classical

<sup>1</sup> *Great Epic of India*, 223-224.

<sup>2</sup> *Indische Studien*, VIII, 387.

<sup>3</sup> *Great Epic of India*, 193. The metrical scheme at the end of Apte's dictionary gives a cæsure for *Vasantatilakā* at the eighth syllable, but Kālidāsa does not follow this rule.

period. In the metres which require a long syllable at the end other than Upajāti, the poet does not hesitate to use occasionally a short syllable at the end of the even-numbered *pādas*, but for *pādas a* and *c* the only instance is *S.*, vii. 48c, a Vasanta-tilakā verse; in Upajāti verses, however, a short syllable occurs frequently at the end of any *pāda*. It appears then that, while the prosodical system of *kāvya* was fully developed in Aśvaghoṣa's day, it was still capable of growth, and that a certain licence was allowed in minor matters which was to be absolutely barred in later practice.

From this point I pass to the grammar of the poems, a detailed study of which is necessary, seeing that its exact comprehension determines the handling of many textual problems and that in the absence of any other *kāvya* works of equal age it is our only means of estimating what usages were considered by strict writers of this epoch to be permissible<sup>1</sup>. Buddhism, we now know, had its own special grammars, though the earliest one of which any fragments are extant<sup>2</sup> is later in date than these poems. But assuming, as I do, that Aśvaghoṣa was born a Brahman, he would naturally not have been taught from one of them in his schooldays. We do not know on what grammar he relied, but if it is not surprising to find that as an Easterner he does not adhere strictly to the principles of Pāṇini, different grammars can only differ in minor matters, such as whether certain variant forms or constructions are allowable or not, and consequently when he parades his knowledge of abstruse rules of grammar, we can often find them in the *Aṣṭādhyāyī*. Thus *S.*, vii. 8, *śliṣṭa* with the accusative is based on *Pāṇ.*, iii. 4, 72, and *abhāginī*, *B.*, viii. 54, in a future sense with the same case, is covered by ii. 3, 70, and iii. 3, 3, though not included in the Paninean

<sup>1</sup> The grammatical material has been analysed by Sukumar Sen, for the *Buddhacarita* in *IHQ*, 1926, 657ff., and for the *Saundarananda* in *JASB*, 1930, 181ff.; see also his *Outline Syntax of Buddhist Sanskrit*, Calcutta, 1928. His collections are useful, if sometimes open to criticism in detail.

<sup>2</sup> H. Luders, *Kātantra und Kaumārakāṇḍa*, *SBPAW*, 1930, 482ff.

*gaṇa* in question (*gamyādayaḥ*, no. 70). Similarly iii. 2, 135, accounts for the agental form, *praveṣṭr*, at *B.*, v. 84, to indicate habitual action, while *B.*, ii. 34, with its contrast between *viḥigye* and *jigāya*, illustrates i. 3, 19, prescribing the *Ātmanepada* for *ji* compounded with *vi*. The most illuminating case is that of *S.*, xii. 9-10; the former not only refers to the rule in vi. 1, 89, which lays down that the root *edh* takes *vrddhi* in exception to the general rule, but seems also to allude to the *Dhātupāṭhas* which explain this root as used in the meaning *vrddhau*<sup>1</sup>. That the poet knew a *Dhātupāṭha* is rendered probable by *B.*, xi. 70, illustrating nine senses of the root *av*, and by *B.*, v. 81, where T shows *cak* to be used in a meaning known only to those works. The following verse on the other hand refers to the threefold use of *asti* as a particle for the past, present and future; this rule played a part in the famous Buddhist controversy over the reality of the past and future, but is not to be found in Pāṇini or the orthodox grammars.

Where Pāṇini's rules are not complied with, we can usually find parallels to odd forms or constructions in the epics, but a few usages, which are peculiar to Buddhism, so far as we know at present, may conveniently be grouped together here. The method of comparison by relatives, *S.*, xi. 54, *sukham utpadyate yac ca . . . yac ca duḥkham . . . duḥkham eva viśiṣyate*, occurs not infrequently in the Mahāyāna sūtras. The construction of *viḥugupsa* with the accusative, *B.*, v. 12, is known only to Pali, and the use of *prṣṭha* at the end of compounds with the force only of a preposition, *B.*, ii. 32, v. 7, and x. 39, is common in that language also. Similarly *udīkṣyamāṇarūpa*, *B.*, i. 80, is a form of compound of which Pali has several examples and which occurs also in the *ASPP*. *Sacet*, *S.*, x. 60, xv. 3, and xvi. 70, and *prāg eva*, equivalent to *kim punar*, at *B.*, iv. 10, and xi. 7, and *S.*, ii. 24, are also primarily Buddhist, though the latter occurs several times in Vācaspati Miśra's commentary on the *Yogasūtras*. But there is only one instance

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<sup>1</sup> Professor Sten Konow kindly brought this point to my notice.

of a form of expression much beloved of Buddhist canonical authors in *yenāśramas tena* at *B.*, vi. 65. With these exceptions Aśvaghoṣa's departures from classical usage are almost always either archaisms or to be found in the epics.

In going into details, it must be borne in mind that the textual tradition of both poems is bad and that a single occurrence of an abnormal usage, if not guaranteed by the metre, should be regarded as uncertain and possibly a copyist's mistake.

In the accidence of nouns the only points for comment are the genders ; *varṣa*, n., *B.*, xiii. 45, 72, and *S.*, ii. 53, *gavākṣa*, n., *B.*, viii. 14, *prakoṣṭha*, n., *S.*, vi. 27, *kaluṣa*, m., *B.*, ii. 16, and *ratha*, n., *B.*, iii. 62, may all be due to errors in the MSS., and so may *mītra*, m., at *S.*, xvii. 56, where *maitra* seems indicated by *S.*, ii. 18, though instances of this last do occur sporadically. In the comparison of adjectives the form *anuttama*, *B.*, v. 51, 83, and *S.*, xviii. 49, which is recorded elsewhere, should be classed with the use of the superlative for the comparative, dealt with below under the syntax of the ablative. The curious *pūrvatama*, *B.*, xiii. 10, may be a mistake for *pūrvatana*. For the pronouns the use of *asmi* for *aham*, *B.*, i. 67, and of *svaḥ* for *nau*, *ib.*, viii. 43, the latter unparalleled, should be noted. The enclitics, *me* and *te*, are undoubtedly used occasionally as instrumentals, a practice known to the epics but not generally sanctioned ; cp. *S.*, xiv. 22, *te* agreeing with *bādhyamānena*, for an absolutely certain case. Unusually large use is also made of the pronominal adverbs instead of the corresponding cases of the pronouns, sometimes in agreement with a noun.

Both works are peculiarly rich in verbal forms. The distinction of voice is in accord with general usage and at *S.*, ii. 26, and *B.*, ii. 33, 34, we have verses illustrating the different employment of certain verbs in the Parasmaipada and Ātmanepada, being references perhaps to rules in the grammar used by the poet. *Prārthayanti*, *B.*, ii. 10, though occurring elsewhere, and *sanīraraṇja*, *S.*, ii. 63, are probably to be accounted for

by faulty copying. For past tenses the use of the perfect predominates except in the second canto of each poem, which deliberately illustrate the rules governing the formation of aorists. In the conjugation of the former the strong stem occurs in three cases, which, though not allowable in classical Sanskrit, can be paralleled in the *MBh.*, viz., *B.*, i. 41, *sasar-jatuḥ*, and viii. 26, *siṣiñcīre*, and *S.*, x. 39, *vivepe*; *niṣīdatuḥ* at *B.*, ix. 11, and xii. 3, is probably a copyist's error, and *B.*, xiii. 44, *nirjigibūḥ* is formed from the rare present stem *gil* of the root *gṛ̥*. For the periphrastic perfect the verb is separated from its auxiliary by an intervening word at *B.*, ii. 19, vi. 58, and vii. 9, a practice authorised by Kālidāsa. *Viśvaset* at *B.*, xi. 16, and *S.*, xv. 59, belongs to the language of the epics, and whatever we read at *B.*, iv. 59, *ṣayed*, *ṣvaped* or *ṣuped*, we have a formation not recognised in classic literature. The periphrastic future has a passive sense at *B.*, i. 64, the earliest known instance of this use. The rules for the formation of feminine present participles would not allow, outside the epics, *rudantī*, *B.*, ix. 26, and *S.*, vi. 5, 35, and *śravatīm*, *S.*, viii. 52. Of the past participles *āroṣita*, *S.*, vi. 25, is a solecism, as are the gerundives *gr̥hya*, *S.*, i. 28, and *vivardhayitvā* and *paripālayitvā* at *B.*, xi. 30; this latter irregularity occurs elsewhere, but only as here with the compounds of causative verbs. Aśvaghoṣa is peculiarly fond of desiderative formations, and unusual are *cikrīṣanti*, *S.*, xi. 26, the desiderative of this verb not being known except for *vicikrīṣu* quoted in Schmidt's *Nachträge* from the *Yāśastilaka*, and *bhīḷṣu*, *B.*, iv. 17, if I am right in taking it as a desiderative of *bhāj*. Of the various intensives used, that of *hrī*, *S.*, vii. 1, and x. 41, seems only known to Buddhists, and the *PW* quotes for that of *bhid*, *B.*, ii. 40, only the *Bhaṭṭikāvya*, and for that of *chid*, *ib.*, the grammarians.

So far as we can tell, the ordinary rules of *saṃdhi* are observed. The reading *gato 'ryaputro* at *B.*, viii. 34, shows that we have here the word *āryaputra*, not *ārya*°, and at ix. 21, *A* is corrupt and the correct reading cannot be determined.

The syntax offers much of interest and some usages that are new. In the matter of concord a singular noun is several times employed where the sense requires a plural; thus *B.*, i. 66, *snehaṁ sute vetsyi hi bāndhavānām*, and like cases at *ib.*, viii. 11, ix. 31, xiii. 7. A singular verb is occasionally used with two subjects joined by *ca* or *ca . . . ca*, thus participles at *B.*, vi. 47 (a copyist's error?), and viii. 32, a finite verb at *B.*, v. 87, and *S.*, ix. 28, and so of two subjects not fitting together at *B.*, viii. 33, and *S.*, viii. 2. At *B.*, ii. 13, the dual verb after two subjects disjoined by *vā* is questionable.

The use of the nominative is regular enough, but the idioms with *śakya* and the like deserve a word as sometimes affecting the reading adopted. Ordinarily *śakya* agrees with the grammatical subject in gender and number, when followed by an infinitive in a passive sense, but twice the neuter singular is used, *B.*, ii. 3, and xii. 102, once *metri causa* and once to avoid a hiatus. This latter construction is observed with *kṣamam* (only in *B.*), *sādhu*, *B.*, xiii. 63, and *sukham*, *S.*, xviii. 2; but *kṣamam* is also coupled with an intransitive infinitive, *B.*, vii. 41, or with an infinitive understood actively and governing the accusative, *B.*, xi. 20, and in that case the logical subject or agent is placed in the instrumental, or else in the genitive, *B.*, ix. 39, like the genitive after *sādhu* and *sukha* in the above quoted cases with an infinitive understood passively.

Aśvaghoṣa's fondness for the cognate accusative, which belongs more properly to the earlier and epic stages of the language, is repeatedly displayed, particularly after verbs of speaking, also after *nad*, *B.*, v. 84, and *pramad*, *B.*, xiii. 52, and *tup*. The idioms with verbs of speaking are also pre-classical in the main; in the sense of 'address' they take the accusative of the person spoken to as well as the accusative of the object spoken, and the latter remains in the accusative when the verb goes into the passive. But if the sense is 'explain', the person addressed is invariably put into the dative, and a further extension of this construction with a second accusative in apposition is at *B.*, ix. 77, *yac ca me bhavān*

*uvāca Rāmaprabhṛtīn nidarśanam.* The accusatives after *abhāgin*, *śliṣṭa* and *viṅgupsa* have already been referred to, and I may note one example after *abhimukha*, *B.*, viii. 4. The verb *smṛ* governs this case only, but unusual are accusatives after *vigraha* (*S.*, ii. 10, cp. *MBh.*, xv. 220) and *vinirgam* (*B.*, v. 67, identical phrase *MBh.*, ii. 32). *Bhūmim gam*, *B.*, viii. 55, is natural enough but has apparently no analogies elsewhere; and for the accusative after desiderative nouns, *prayiyāsā*, *S.*, viii. 13, and *vivakṣā*, *S.*, xi. 18, see *SS.*, §52, Rem. 3. Hard to explain is a kind of accusative absolute of the time up to which an action took place, *aruṇapararuṣatāram antarīkṣam*, *B.*, v. 87.

The solitary instance of the Buddhist idiom *yena . . . tena* has already been mentioned and the instrumental of the direction taken is employed at *B.*, ix. 7, and x. 4, 35; but otherwise this case is not used in any way for which there is not ample authority. *Aśvaghoṣa* does not seem to have any decided preference for either the accusative or the instrumental of the active agent after the causative of a transitive verb, but for impersonal instruments he uses the latter case only. The dative with verbs of speaking has already been explained under the accusative. Its use with *alam*, *B.*, ix. 77, and *S.*, i. 40, is common in the *Brāhmaṇas* but survived into the classical language, and the dative regularly employed with *spṛh* and *spṛhā* is also an older use in the main. But this case with the rare verb *viruc*, *S.*, ii. 14, and with *utsuka*, *S.*, xii. 21, seems to have no parallels, and *yāvad eva vimuktaye*, *S.*, xiii. 16, is hard to comprehend (or is the text corrupt and should we read *tāvad* and understand a dative of aim?), while the explanation of the curious *bhaktaye*, *S.*, xiv. 19, coupled with an instrumental, depends on the meaning to be given to *bhakti*, which is uncertain. The dative in *tasmāi gadām udyamayām-cakāra*, *B.*, xiii. 37, is by analogy with the construction of *druha* (*ib.*, 56).

For the next case the most remarkable point is the ablative of comparison after superlatives or their equivalents, *śreṣṭha-*

*tama* and *duḥkhatama*, *S.*, v. 24, also *pravara*, *ib.*, 25, and *parama*, *ib.* and iii. 32, *niḥsāratama*, ix. 11, *para*, xvii. 51. *Parebhyaḥ saṁsargam*, *S.*, xiv. 50, is probably a MS. corruption, and there are a number of cases in which an ablative of cause is joined with a similar instrumental, e.g. *B.*, ix. 46. As in all Buddhist writers the poet's addiction to the case-ending *taḥ* in place of the ablative or instrumental is marked; e.g. as ablative joined with an ordinary ablative at *S.*, xvii. 15, but more commonly equivalent to an instrumental, thus *manastāḥ* at *B.*, i. 47, or joined with instrumentals, *B.*, iii. 11, and *S.*, xvi. 48. A frequent use is with a verb meaning directly or metaphorically 'understand', *śubhato gacchasi*, *S.*, viii. 48, *rūkṣato naiti*, *ib.*, xi. 15, *draṣṭavyaṁ bhūtataḥ*, *ib.*, xiii. 44, etc. *doṣato gam*, *B.*, viii. 49, and *doṣato gā*, *S.*, vi. 22.

The employment of the genitive after verbs is mostly normal, such as after *anukr*, *S.*, i. 36, and xviii. 59, *nihan*, *S.*, iv. 14, and *śraddhā*, *S.*, vi. 19, and similarly after gerundives, *mānya*, *S.*, vi. 38, *darśanīya*, *S.*, xviii. 33; less usual is the objective genitive after *vañcayitavya*, *B.*, iv. 94, and after *rāḍyaṁ kr*, *S.*, xi. 44. While the propriety of an objective genitive after the dative of aim of a transitive verbal noun is well established, those after *smṛtaye*, *B.*, v. 20, and *bhayāya*, *B.*, xiii. 34, are odd and hard to explain. The genitives at *B.*, ii. 7, and in *darśayantyo 'sya*, *B.*, iv. 34, and *mama dhārayitvā*, *S.*, vi. 18 (this last might be a genitive absolute), come under the dative-like genitive explained *SS.*, § 131. The objective genitives after *didṛkṣā* at *B.*, i. 58, and xi. 69, and *S.*, iv. 40, are remarkable, all the more so in view of the alternative construction noted under the locative below. The only certain instances of a genitive absolute are at *B.*, v. 20, and xiv. 22.

The case which receives the greatest extension in these poems is the locative, but most of them can be classed under the sphere in which, or under the object (very often a person) in respect of which, an action takes place, frequently in lieu of a dative. Thus for instance, *kṛtvā mayi tām pratijñām* *S.*, vi. 13 (see *SS.*, § 145), and similar uses *ib.*, 16 and 17; so



too after *utsrj*, *B.*, xi. 33, and after *vimuc*, *B.*, xiii. 38 (contrast the dative in the previous verse). It can also be substituted for a dative of aim after verbs of striving, determining etc., an option taken much advantage of and extended rather far in the phrase, *prītikṣaye yogam upāwroha*, *S.*, xvii. 49. The alternative is clearly put with *pratibhū* at *B.*, v. 34, and *S.*, x. 63, as compared with *S.*, xii. 13. Similarly the locative of the person addressed after *vācya*, *B.*, vi. 24, and *S.*, viii. 6, after *vivakṣā*, *B.*, iv. 63, *pravivakṣā*, *S.*, viii. 11, and *vivakṣitu*, *ib.*, xviii. 53. The extreme case is perhaps the locative after *nam*, *S.*, iii. 7, and v. 1, and *praṇāma*, *ib.*, iv. 32; the dative is used in other passages and the accusative in *S.*, xvii. 73, Sanskrit normally allowing these two cases and the genitive. It is frequently employed after substantives, adjectives and verbs, but the only further instances worth noting are after desideratives to denote the object, *jighāmsā*, *B.*, xiii. 66, *ārurukṣā*, *S.*, v. 40, and *didṛkṣā*, *ib.*, xviii. 2, 33<sup>1</sup>. In the last two cases the subject is in the genitive, though elsewhere, as already pointed out, *didṛkṣā* takes the genitive of the object. The locative after *pramad*, 'enjoy', *S.*, ii. 63, is a Vedic use, and the same sense can be read into *ib.*, v. 41.

In the comparison of adjectives I have already drawn attention to the use of superlatives as comparatives; the latter similarly are employed to express, not comparison, but simply enhancement of the simple adjective, thus *sphītātara*, *B.*, iii. 10, 'very widely opened', *udbhāsītara*, *S.*, iv. 17, 'shining very brightly'. Among the pronouns a curious use is that of the indefinite *kaścit* in the plural with a negative to express 'none', *B.*, iii. 52, and *S.*, iv. 27, which is apparently unknown elsewhere and should be noted for its bearing on the interpretation of *B.*, xi. 36. Nor have I anywhere else, except for a passage in the *Rāmāyaṇa* quoted by Gawroński<sup>2</sup> and

<sup>1</sup> My translation of *S.*, xviii, 2d, is wrong and should run, 'and therefore he was desirous of seeing the Seer'.

<sup>2</sup> *Studies about the Sanskrit Buddhist Literature*, 13.

perhaps *Pratijñāyagandharāyaṇa*, iv. 17, come across the practice of using a relative absolutely without postcedent to express the idea 'as for'; it occurs *B.*, v. 69, vii. 57, and xiii. 59, and *S.*, vi. 47. The relative is also used pleonastically in the way that the Avesta shows was found in the original Aryan language, e.g. *B.*, ii. 35, 38, *S.*, v. 46, xi. 43, and xiv. 41.

The employment of the tenses is normal in general, and no distinction is made between the perfect, imperfect and aorist, though the first is by far the commonest for narrative. The particle *ha* is used three times, *B.*, viii. 79, and xii. 68, 83, but only with the perfect, not with the imperfect as allowed by Pāṇini. The periphrastic future at *S.*, v. 50, *kartāsmi*, does not imply action in the remoter future (*Pāṇ.*, iii. 3, 15) as it ought to, and probably retains a good deal of the sense of the agental noun. The use of the gerunds is lax according to classical principles, agreeing with an oblique case in at least 20 instances, and in one case, *S.*, xvi. 52, with the subject understood, not expressed; Kālidāsa does the same occasionally to the confusion of his commentators and translators, though the construction is logical and free from ambiguity. Gerunds seem to be joined with *yā* as an auxiliary at *B.*, vi. 48, ix. 54, and xiii. 5, and *S.*, v. 43, in order to indicate an action which may take place in the natural course of events or habitually does so, but that *yā* is to be so treated as an auxiliary is certain only of *B.*, xiii. 5 of these passages. Very curious is the apparently similar construction at *S.*, vii. 15, where the only satisfactory explanation is to take *yā* with the gerund as indicating a passive, like the infinitive with the same verb in the cases quoted in the note to the translation, but admittedly I can quote no parallels except the so-called passives of the modern Indo-Aryan vernaculars. At *B.*, ix. 6, we have apparently an example of *asti* used as a particle with a past participle, and the agental noun, *praveṣṭr*, at *B.*, v. 84, has already been mentioned. The desideratives, which occur so frequently in these poems, have often lost all sense of intention or desire and indicate merely what is about to happen, e.g. *mumūrṣu*,

‘at the point of death’; and the same remark applies at times to infinitives compounded with *kāma*.

Of the prepositions *prati* is used repeatedly with the accusative in the sense of ‘with respect to’, ‘concerning’, ‘towards’, but others are very rare. Possibly *anu* is to be understood as governing *tām* at *S.*, vi. 36, and there is only one occurrence of *ā*, namely at *B.*, ii. 1, with the ablative. The latter is used in compounds to express ‘somewhat’ with *piṅgala* at *B.*, vii. 51, and with *lakṣya*, *ib.*, iv. 33, the latter ambiguous word being imitated by Daṇḍin. A point of style which is not to be commended is the fusion of *ā* with the augment in verbal compounds in *ādhārayan*, *B.*, i. 18, *nārukṣat*, *S.*, ii. 20, and possibly *nādidāsīt*, *ib.*, 18, and I have already alluded to *yāvat* with the dative at *S.*, xiii. 16.

Much that is interesting is to be found in the conjunctions and interjections. The odd habit of placing *ca* and *hi* towards the end of a sentence has been frequently commented on; it then often emphasises by its position an important word or else shows the predicate in cases of ambiguity, for instance *hi* in *S.*, xv. 8, distinguishing the predicate from the epithets in the verse. A favourite use is the doubling of *ca*, which invariably denotes simultaneity (the translation of *S.*, xvi. 45*cd*, being therefore wrong), and an excellent instance, which previous translators have not fully appreciated, is at *B.*, xiii. 18, where it brings out the point that Māra has only to think of his army for it to appear. *Yataḥ* is used several times to introduce a clause in the last *pāda* of a verse, giving the action whose motive has been stated in the previous *pādas*; it is thus really equivalent to *tataś ca* and means ‘and accordingly’. Twice oratio recta is not marked by an *iti* or its equivalent at the beginning or end, *B.*, iv. 29, and *S.*, iv. 37. *Sacet* and *prāg eva* have already been mentioned, and the use of *nāma* in the sense of ‘as if’, ‘pretending to be’, at *B.*, iv. 29, and *S.*, iv. 15, 17, is found in the *Kāmasūtra* and elsewhere. At *S.*, vi. 9, and *B.*, vi. 64, *āśu* is used as an expletive entirely devoid of any suggestion of quickness, a practice not unknown to

Brahmanical works of the epic period. *Iva* is wrongly placed at *B.*, iii. 64, and at *S.*, vii. 17<sup>1</sup>. It is further curious that in the one instance that *yadi* is followed by *na ca*, *B.*, viii. 41, the verb is in the conditional; for this is the case with the only parallel quoted by the *PW*, viz., *MBh.*, xiii. 4797. Finally I am inclined to think that *kim vā* is used in an unrecorded fashion with *astu*, 'just let there be', 'why should there not be', at *B.*, iv. 71.

The works of Āśvaghoṣa are pleasantly free from overgrown compounds, and of few other Sanskrit poets can it be said as of him that the compounds are never filled out with padding, such as the insertion of *vara* and the like. Some of them nevertheless are not quite regular. For *dvandvas* the MSS. show a curious variance about number, *udakāgnyoḥ* at *B.*, ix. 49, against *jalāgneḥ* at *S.*, xi. 5, and *kāyavacasoh* at *S.*, xiii. 11, against *kāyamanasaḥ* at *S.*, xiii. 24; in all four cases according to Pāṇini the dual is the proper form. The order of the members is hardly correct in *ugradhṛtāyudha*, *B.*, xi. 18, and *bodhy-aṅgaśitāttaśāstra*, *S.*, xvii. 24, which offend also against *SS.*, § 224, Rem. 3. Desiderative substantives are twice compounded with their objects in a way that is not strictly according to rule, though occurring elsewhere, *vanabhūmididṛkṣayā*, *B.*, v. 2, and *puraprāpṛticikṛṣayā*, *S.*, i. 49, and the compound *brahma-vidbrahmavid* at *B.*, i. 50, is of a kind found only in the ritual literature. According to C and T we have an instance of the rare compounds with *na* in *nānyakārya*, *B.*, xi. 17, and I have already referred to the example of the Buddhist practice of compounding a present participle with *rūpa* at *B.*, i. 80 (an extension of *Pāṇ.*, v. 3, 66?). At *B.*, iv. 89, and v. 12, A shows *dharma* instead of *dharman* at the end of a bahuvrīhi, but I have corrected both passages in view of the proper form being found elsewhere in the *Buddhacarita* protected by the

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<sup>1</sup> Cp. the *Rāmāyaṇa*'s *pakṣirād iva parvataḥ*, quoted by Diwekar, *op. cit.*, p. 50; the earlier Upaniṣads also occasionally make *iva* precede the object of comparison.

metre. Two examples of the rare adjective compounds with *alam* occur at *S.*, i. 48, 55, and reduplicated adjectives are used to express (1) a high degree, *śūnyaśūnya*, *S.*, i. 10, and *utsukotsuka*, *ib.*, viii. 1, (2) 'rather', 'somewhat', *bhītabhīta*, *B.*, iv. 25. At *B.*, xii. 116, *mahāmuner āgatabodhiniścaṣaḥ*, we have a genitive dependent on a compound, a use found sporadically in Kālidāsa and other standard writers, and in several cases the last member of a compound is understood to apply also to another word contrasted with the first member, viz., *B.*, vii. 48, *bhinnaḥ pravṛtṭyā* (for *pravṛtidharmād*) *hi nirvṛtidharmaḥ*, *S.*, xviii. 8, *tvacchāsanāt . . sudeśīcasyeva* (sc. *śāsanāt*), and *ib.*, ix. 51, *bhāvam . . grhasukhābhimukham na dharme* (for *dharmābhimukham*), which last is puzzling. For *abhimukha* elsewhere in these poems only takes the accusative or the genitive, not the locative, following normal practice; the locative is perhaps due to the fact that the genitive would not fit in and that the accusative would be ambiguous.

These grammatical details may seem dry, but are indispensable to those who would attempt textual criticism of the two poems. They also show how far afield Aśvaghoṣa extended his search for material, and this remark applies with even greater force to the poet's vocabulary, whose range surpasses that of any writer known to us, not excluding the most assiduous student of the lexica. My notes bear such abundant witness to the fact that I need not inflict detailed proof on the reader. Aśvaghoṣa has not overlooked the Veda and the ritual literature as sources for rare words, and a number of others such as *praveraya*, *yoktraya*, *rātrisattra* etc., are only known to us from occasional use in contemporary works. Naturally he employs many Buddhist technical terms, but in addition to these we find many words peculiar to Buddhism, so far as we know at present, *sahīyā*, *anusaṁsa*, *āmukha*, *kṛṣṭādaka*, *pārisuddhi*, *moṣadharman*, *upanī*, *saṁgrāhaka* etc. Many words again are not recorded from other literature and are only to be found, if at all, in the lexica, among proper

names Saṁkrandana, Lekharṣabha, Māyā and Ambara<sup>1</sup>, and among ordinary words *avi* ('mountain'), *avasāṅga*, *arthavat* ('man'), *upakara*, *dr̥pti*, *vallarī* ('feather') etc., while of words only demonstrable otherwise for a much later date I may note *rasā* and *cal* (*tr̥ptau*). Finally the special *kāvya* vocabulary, which is so strongly apparent in Kālidāsa and reached its zenith with the later poets, can be seen in these poems in its early stages with the use of words such as *prasnigdha*, *pratīyātānā*, *karāla*, *nighna* (in the sense of *avaśa*)<sup>2</sup> etc.

#### iv. THE POET.

To estimate the æsthetic quality of poetry, written in a language which is not the critic's own and which has not been a spoken language in common use for many generations, is a precarious venture at best, and yet the improbability of much success is no excuse for evading a plain duty. First we may see if we can gain any idea of what Indians themselves thought of him, and, as no formal judgements on his performance by other Sanskrit writers are available, we can only infer their views by an examination of the passages quoting his works or betraying their influence by imitation. For the *Buddhacarita*, Rājaśekhara cites viii. 25, at *Kāvyamīmāṃsā*, p. 18, the sole quotation from the poet in works on rhetoric. The *Bhojaprabandha* takes over iv. 59, wholesale, and the *Cāṇakya-rājanītiśāstra* in the Bhojarāja recension, besides some reminiscences, makes up its verse vi. 81, out of iv. 86*ab*, and an altered version of 87*cd*, and borrows ix. 62*abc*, for its viii. 136. This last verse is quoted in full in the commentary on the *Ṣaḍdarśanasamuccaya*, p. 13, and may be the source of

<sup>1</sup> *S.*, x. 9. I think we ought to accept the MS. reading here; Ambara is defined as *nāgabhid*, which should mean either Kṛṣṇa or Garuḍa, preferably the former as he is *pīlavāśas*. It also applies to the lion under the *kāvya* convention that lions kill elephants, for whose occurrence in the poems see below p. lxxxviii, n. 2.

<sup>2</sup> Besides the *Raghuvamśa* passage quoted in the translation on *S.*, xiii. 33, I have since found a similar use at *Mattavilāsa*, verse 5.

*Nyāyasūtra*, iv. 1, 22. Verse 13 of canto viii is cited in the *Durghaṭavṛtti* and by Ujjvaladatta on the *Uṇādisūtras* and by Rāyamukūṭa on the *Amarakośa*<sup>1</sup>. From the *Saundarananda* Rāyamukūṭa and Sarvānanda quote i. 24, and the latter and Ujjvaladatta viii. 53, while Bhartṛhari borrowed the second line of viii. 35, altering *hālahala* (a form used by Śūra also, *Jāt.*, xxxi. 67) to *hālāhala*, his version recurring several times in literature, while Kṣīrasvāmin quotes it in its original shape, as does Pūrṇabhadra in *Pañcatantra* (H.O.S., XI), i. 145. None of these verses are in Aśvaghoṣa's more elaborate style, which, it may be inferred, ceased to appeal to later generations.

The question of imitation is important, because in the earlier writers especially borrowing was often intended as criticism of some weakness in the passage so appropriated. But it is more difficult to deal with than direct citation; on the one hand it was the regular practice of Indian poets to lift an idea or a phrase from a predecessor, it being notorious that *nāsty acauraḥ kavijanaḥ* (*Kāvya-mīmāṃsā*, p. 61), and this was considered permissible as long as a new twist was given to the matter borrowed. On the other hand almost all the *kāvya* literature between Aśvaghoṣa and Kālidāsa has disappeared and we cannot be sure that an apparent loan from the Buddhist poet is not really taken from some unknown intermediate work, unless there is a marked individuality in the common features. Moreover imitation is not always conscious; an echo of a passage once read and long forgotten may rise to the mind in the course of composition and lead to appropriation of another's ideas without the borrower's being aware of his indebtedness. Bearing these considerations in mind, we may nevertheless say that for Bhāsa, whom I hold to be the author of the *Svapnavāsavadatta* and the *Pratijñā-yaugandharāyaṇa* and who cannot be much later in date than Aśvaghoṣa, four passages mark themselves out at once as

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<sup>1</sup> For the quotations from Aśvaghoṣa by the mediæval Bengali school of grammarians see Zachariæ, *ZII*, 1932, 1ff.

borrowing from *B.*, i. 74, xiii. 60, and xxviii. 15, and *S.*, x. 8. The last of these is interesting as implying that the dramatist considered the verse imitated to be an artificial conceit<sup>1</sup>. The next considerable work of *kāvya* to my mind is the *Rtusamhāra*; for, though eminent scholars still attribute it to Kālidāsa<sup>2</sup>, few students of the niceties of style are likely to accept the verdict, but will rather see in it a halfway house between him and Aśvaghoṣa, some of whose peculiarities and weaknesses it shares, notably the tendency to repeat words and phrases. Despite the difference of subject, the influence of the Buddhist writer is possible in a number of passages, and probable in iii. 8, *kāraṇḍavānanavighaṭṭitavīcimālāḥ*, and iv. 9, *śarārikā-dambavighaṭṭitāni* (*B.*, v. 53, and *S.*, x. 38, where note MS. reading), and vi. 24 (or 23), *cittam muner api haranti nivṛttarāgam* (*B.*, iv. 11), the idea being repeated at vi. 31 (or 30).

That there was a relationship between Aśvaghoṣa and Kālidāsa did not escape Professor Cowell in editing the *Buddhacarita*, but if a long list of parallel passages can be drawn up, for few of them can a direct loan be proved to be necessary<sup>3</sup>. An interesting case is the relationship between *B.*, viii. 25, and *R.*, iii. 15, in which the epithets applied by Aśvaghoṣa to women are used of lamps by Kālidāsa, as though he were criti-

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<sup>1</sup> For detailed discussion see *Ind. Ant.*, pp. 95-99 and 113-114. *B.*, xxviii. 15, describes the Mallas as rushing furiously out to fight 'like snakes who have been confined in a pot'; we have the same comparison in identical circumstance at *Pratijñāyugandharāyaṇa*, iv, p. 62 (F.S.S. edn; *op. loc. cit.*, p. 113).

<sup>2</sup> The argument that it might belong to Kālidāsa's juvenilia does not impress me, the artistic conscience of Sanskrit poets has combined with absence of printing facilities to save us from the painful immaturities of genius. Nor does the work bear any of the obvious stigmata of the novice.

<sup>3</sup> There has been no critical consideration in adequate detail of Kālidāsa's debt to Aśvaghoṣa, though many writers have touched on the subject. A useful collection of passages in the *Buddhacarita* which have parallels in Kālidāsa will be found in Nandargikar's *Raghuvamśa* (3rd edition, 1897), Intr., 161-196; see also Gawroński, *Rocznik Orientalistyczny*, 1914, Diwekar, *op. cit.*, 49 and 88ff., and Sukumar Sen, *JASB*, 1930, 185, and *Haraprasād Samvaddhan Lekhamālā* (Calcutta, 1932), 172ff.



cising his predecessor's *hatatviṣaḥ* as improperly said of women. The parallels at times assist in the correct interpretation of Aśvaghoṣa's text, but throw little light on his methods or on Kālidāsa's attitude to him in general, though they do show the much greater technical skill of the later poet. Of his successors Bhāravi and Māgha may be occasionally suspected of referring to the Buddhist writer, but the cases are too indefinite to be susceptible of proof. That Bhartṛhari knew him we have already seen, and many passages in Bāṇa's two prose works suggest that he had ransacked these poems to obtain material for similes, some of them being quoted in my notes, but later *kāvya* writers appear to have no acquaintance with them. Of the rhetoricians I have noted that Rājaśekhara quotes him directly, and I am satisfied that Daṇḍin has *B.*, iv. 33, in mind in his phrase *ālakṣyakeśara*, *Kāvyaḍarśa*, ii. 44, and *B.*, xi. 71, for *ib.*, iii. 120. Bhāmaha may also be referring to him, when he criticises the cacophony of *ajihladat* (*S.*, ii. 30), but the form also occurs in the *Bhāṭṭikāvya* and in the fragments of the life of the Buddha referred to above at p. xxxvi. These facts indicate that Aśvaghoṣa exercised only a minor influence on writers subsequent to Kālidāsa, and we may safely assign as the reasons for the comparative neglect of his works not only the decline of Buddhism and the prejudice against his religion, but also a change of taste and a liking for other methods of writing.

If then his style was considered out of date in the classic period, it is best to start its examination by a comparison with older models of *kāvya* writing, that is, inevitably with the *Rāmāyaṇa*. We have to treat the epic, in the shape in which it has come down to us, not as the work of a single poet, but as the production of a school, all whose members are inspired by the same ideal. Their most obvious characteristic arises from the fact that the epic was meant for continuous recitation and had to be so planned as to hold the audience without

imposing too great a strain on their receptiveness<sup>1</sup>. It is almost entirely composed therefore in a metre, which flows evenly without obvious division, but which avoids monotony by the endless variations of rhythm of which it is capable; the verses are treated not as units in themselves, but as parts of a whole, and the tension of listening is mitigated by frequent repetitions and recurrences of the same stock phrases and by the slow movement of the story, so that anyone whose attention had wandered for a moment could pick up the threads again without embarrassment. Āśvaghoṣa follows an exactly opposite method. Each verse is a separate unit in itself both grammatically and in sense and is made up of four clearly articulated *pādas*, in which cross reference and similarity of framework serve equally to bind the whole together and to delimit it from the contiguous verses. He has chosen to point out this difference to us by occasionally taking an epic tag and demonstrating how a verse should be constructed on it. Thus at *S.*, i. 35, a recurrent epic expression is made the basis of a verse with three similar compounds :—

*Baddhagodhāṅgulitrāṇā hastaviṣṭhitakārmukāḥ |*  
*Sarādhmātamahātūṇā vyāyatābaddhāvāsasāḥ ||*

Or he takes *ib.*, 43, the common phrase *su vibhaktāntarāpaṇa* and builds round it a complicated play on words. When therefore he uses another similar compound *hastyaśvarathasamkirṇam* at *ib.*, 52, and the second line consists of two contrasted words starting with *nigūḍha* and *anigūḍha*, we see that *pāda b*, which our MSS. give in the form *asamkirṇam anākulam*, must read as a single compound, that is, I should have amended to *asamkirṇajanākulam*. The treatment of each verse as a separate whole is properly a reversion to the practice of the *Rigveda*, and it is remarkable in how many respects Āśvaghoṣa's methods

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<sup>1</sup> The same motive explains the simplicity of Kālidāsa's verse in his dramas as compared with their complicated structure in his poems.

hark back to those of the more advanced poets of that collection, notably in regard to rhyme, assonance, repetition of the same words in a verse, the use of refrains<sup>1</sup> etc. I do not wish to suggest that he consciously modelled his work on the older poetry, but that his technique derives from a school of *kāvya* writers, which had possibly been long in existence and whose style had more affinities with the *Rigveda* than with the *Rāmāyana*, and that the latter's influence should rather be sought in language, ideas, similes and other rhetorical figures.

† When we come to the classical *kāvya*, we find this method much developed. The principle that each verse is a separate unit is still more strongly held and, though Kālidāsa occasionally constructs a verse on parallel or contrasted *pādas*<sup>2</sup>, ordinarily his rhythm is based on the verse as a whole and not on the individual *pādas*. His practice was followed with more enthusiasm than discretion by later poets, so that ultimately a *kāvya* epic became little more than a collection of miniature poems loosely strung on the thread of the story. Though Āśvaghoṣa had not travelled to the end of the road, he found that the creation of a poem out of a number of stanzas, each sharply demarcated from its neighbours, brought certain difficulties in its train. Whether it was an inner compulsion of his nature or the fashion of the day that led him to seek expression in the form of poetry, he had a very definite object in his works, a message to deliver of whose supreme importance he was firmly convinced, and effective narration was therefore

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<sup>1</sup> Refrains, which are typical of ballad literature, occur also in the *Rāmāyana*, but only apparently in the later passages.

<sup>2</sup> A curious instance of this may be quoted. Āśvaghoṣa sometimes makes a verse with three comparisons, putting the main sentence into *c* and the last comparison into *d* and so producing the effect of the final *pāda* being an after-thought, thus *B.*, ii. 20, vii. 8, and xii. 13, against *S.*, viii. 31, xvii. 22, and xviii. 1, where the main sentence closes the verse. This procedure, to which a parallel can be found in the *Rigveda*, is followed by Kālidāsa, *Vikramorvaśya*, i. 7, which has a further likeness to *B.*, ii. 20, in that each describes a gradual process.

to him a prime necessity, since by dispersion of interest he might fail to keep his readers' minds directed to the real issue. Further as a dramatist he had no doubt learnt in his plays how to maintain in some form or other that unity, without which the attention of the audience cannot be held, but a *kāvya* epic provided a medium less suited to the object he had in view. To the classical writers this difficulty did not present itself; they had no message to deliver beyond the appeal of their art and only a secondary interest attaches to their stories, whose unfolding could be and in most cases was neglected. In order then to obtain the unity vital to his purpose, he adopted the procedure of articulating his poems as clearly as each verse. The proportion of space allotted to each episode was calculated with care, and verses were grouped together by various devices, as it were into paragraphs, each with a single subject. The simplest way of doing this is by change of metre, an excellent instance of which is to be found in the passing from Upajāti to Vamśastha at *B.*, xi. 57-58, as the Buddha takes up a new point in his argument; but the possibilities of this were limited. Another expedient is the employment of *yamaka* to mark the end of a period; thus the description of Kapilavāstu is rounded off with such a verse, *S.*, i. 56, and similarly the speech of the disciple, *ib.*, ix. 49. Nanda's speech, *S.*, x. 50-57, ends with two verses which have *yamaka* at the end of each *pāda*, but the aim here is also to indicate strong emotion. Or a whole series of verses are constructed on a similar scheme, with a refrain as at *B.*, xi. 23-33, or with a set of parallel similes, *B.*, vi. 31-34, and xiii. 46-51. More simply *S.*, x. 7, ends with the words *vibhūṣaṇam rakṣaṇam eva cādreh*, and the next four verses describe the *vibhūṣaṇa* and the two following the *rakṣaṇa*, while the purple patch is separated from the sequel by a rhyming verse. Less obvious perhaps is *S.*, xviii. 23-32, where each first line contains *adya* and describes an achievement of Nanda's and each second line contains *hi* and supports the first with the enunciation of a general principle. The twelve verses, *S.*, xvi. 53-64, are of a more intricate pattern.

Primarily there are six pairs of verses, each consisting of a statement of the wrong and right procedure in a particular case ; the first six verses form a whole, as do the last six, while the first four are interlocked by each having a simile derived from fire and the last six each have a medical simile. The carefully wrought paragraph describing Kapilavāstu in *S.*, i, is interesting as different in method from similar set pieces in later poems and as very much on the lines followed by Bāṇa in his overgrown descriptive sentences, and should be compared with the cruder procedure adopted for the character of Śud-dhodana in the succeeding canto.

If I have laboured this point, it is because the methods employed by the poet to secure unity of effect with a consecutive flow of thought out of a series of clear-cut stanzas, each cast in the same mould, are partly responsible for the odd exterior which his poems too often present to us. The problem he tackled is in reality insoluble ; not even all Spenser's metrical skill and ear for rhythm can make the elaborate stanza of the *Faerie Queene* anything but monotonous in the mass, and Aśvaghōṣa was not endowed with the same subtlety of art. But though this artificial framework might advantageously have been modified or made less obvious, nevertheless he does achieve his aim, but by his narrative powers, not by these means ; for the great enjoyment which his works give us is due in large measure to their readability as wholes, which again arises from his skill in ordering his matter and in handling the individual episodes. As an instance of the latter, is there anything in Sanskrit literature equal in its own line to the scene between Nanda and Sundarī at *S.*, iv. 12-23 ? Each verse presents a perfect little picture but is subordinated to its place in the whole, and the tempo is exactly right, neither too hasty nor too long drawn out. Equally it would be hard to beat for vivid and moving presentation the still untranslated episode of the elephant loosed by Devadatta against the Buddha at *B.*, xxi. 40-65. Closely connected with his narrative skill is a remarkable capacity for setting out an argument or ex-

plaining a doctrine in clear and convincing fashion. I Tsing's appreciation of this quality has already been quoted, and it seems to have been his gnomic verse which survived longest in the memories of his non-Buddhist fellowcountrymen.

Unfortunately these virtues sometimes fail of their effect ; for Āśvaghoṣa is a writer of baffling contrasts, on the one hand the literary artist as story-teller, preacher and poet, on the other the scholar anxious to conform with all the rules and to parade his knowledge. The possession of good qualities implies a liability to the corresponding defects, and among a people who treasured intelligence and learning it is not surprising to find some who lapsed at times, like the Buddhist poet, into pedantry. For if his matter is excellent, his manner is often disconcerting. Take as an example the character of Śuddhodana in *S.*, ii ; read in translation, we see it to be an admirable picture of an ideal king, free from gross hyperbole and attractive in details, and often reminding us of the account that Āśoka gives of himself in his edicts <sup>1</sup>, but our enjoyment of the original is obstructed by its unhappy resemblance to the section of a grammar which sets out the rules for the formation of the various aorists. Or take the formal descriptions in *S.*, vii. 4-11, and x. 8-13 ; well worked out in detail, they are deficient in inspiration and leave us with the impression of verses made merely to show how well the poet could manufacture this kind of thing.

We can trace the same tendency also in details of technique, especially in his handling of comparisons, which constitute in his case the main ingredient of the rhetoric essential for the execution of long narrative poems. For a bare statement of fact, however well worded, usually fails to convey the emotional content which the author wishes to communicate, and he can obtain his object best by stimulating the reader's imagination, that is, by suggesting more than he says. This he does

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<sup>1</sup> See my remarks in the *Journal of the Society for Promoting the Study of Religions*, May 1933, 15-16.

ordinarily by indirect expression<sup>1</sup>, which again consists almost necessarily of comparison in some form or other, the very incompleteness of the parallel being a powerful aid to suggestiveness. In a written language in close touch with the spoken word the comparison is often effected by metaphor, which has the advantage of combining economy of phrasing with vividness of language. But the Sanskrit of Aśvaghōṣa's day was already too remote from conversational speech for him to be able to employ that method to any extent and he is thrown back, like other *kāvya* writers, on the many varieties of simile. No other Sanskrit poet perhaps is so fond of simile and none certainly draws them from so wide a range, though some of those most familiar in later literature, such as the lotuses that open with the rising of the sun or moon, or the lion that kills the elephant<sup>2</sup>, are sparingly introduced. To classify them exactly is not possible, but in general they can be divided, following the convenient arrangement of Indian writers on poetics, into those cases where the similarity is purely verbal and those where the comparison is of substance. Those in the former category appeal entirely to the intellect and are devoid of poetic emotion; so far as they are witty and neat and not used too frequently, they are free from objection and capable of giving pleasure. But too often the poet is oblivious to the necessity of fitting his comparison to the emotional situation; some are unmitigatedly pedantic, such as the grammatical similes at *S.*, xii. 9, and 10, others far-fetched conceits as at *S.*, x. 8, 9, 10, or an academical aura envelops them as in the

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<sup>1</sup> This is what Bhāmaha meant by *vakrokti*; as he says, *Kāvyālaṃkāra*, ii. 85 :—

*Saiṣā sarvaiva vakroktir anayārtho vibhāvyaṭe* |  
*Yatno 'syāṃ kavīnā kāryaḥ ko 'laṃkāro 'nayaṭ vīnā* ||

<sup>2</sup> The only instances of the former are *B.*, v. 57, and xii. 98, and of the latter, explicitly, *B.*, xxvii. 9, and, implicitly, *B.*, xxi. 46, where heroic men, following behind the maddened elephant about to charge the Buddha, utter lion-roars to induce him to turn round under the impression that he is being attacked by a lion, and also *S.*, x. 9, if correctly interpreted p. lxxix, n. 1.

type that has been called psychological<sup>1</sup>. The other class are often drawn from ordinary life, the regular similes of a preacher, and are brought in with telling effect for moral or didactic purposes, such as the crushed sugarcane dried for burning at *S.*, ix. 31, or the Brahminy bull that cannot be driven out of the corn, *ib.*, xiv. 43. Another favourite type is the complete *rūpaka*, which is common in the epics and contemporary literature but went out of fashion for the higher class of poetry in later ages; it may reach a certain majestic eloquence as at *B.*, i. 70, but more often its artificial nature becomes too apparent as at *S.*, iii. 14. In general the simplest comparisons are often the best, such as *rājyam dīkṣām iva vahan*, *S.*, ii. 6, on which Kālidāsa for once hardly improves, *R.*, iv. 5. Some are taken from nature; thus commonplace perhaps but singularly appropriate the simile of the trembling Sundarī clinging to Nanda like a wind-blown creeper to a *sāl* tree. Though sometimes used pedantically, they often show a real freshness of observation and recall the familiar sights of north-Gangetic India, the water-birds scuttering over the leaves of a *jhāl* (*S.*, x. 38), or the Brahminy ducks rising and falling on a lake as the west wind of March lashes its surface into waves (*B.*, viii. 29). Thus we find in his similes a strange mixture, the poet sometimes, the preacher often, but too frequently the pedant or the academician, and if their variety is refreshing in contrast with the restricted list of subjects for comparison in classical *kāvya*, Indian poetry has a long road to travel before it reaches the perfect fusion of matter and manner in Kālidāsa.

Besides the various methods of comparison, we find in these poems many other rhetorical figures, whose poetical value is at times open to doubt. Aśvaghoṣa is much given to distributive phrases, thus zeugma of one verb with two nouns, *S.*, ii. 15*cd*, 16*cd*, 28 *ab*, 39*ab*, or one verb with two pairs of nouns, *B.*, ii. 37, or two verbs with one noun, *B.*, x. 2, or one adjective

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<sup>1</sup> See C. W. Gurner, *The psychological simile in Aśvaghoṣa*, *JASB*, 1930, 175-180.



with two dependent nouns, *S.*, ii. 5. The distributive compounds (*Kāvyādarśa*, ii. 278) are represented several times, *B.*, v. 26, and 42, and ix. 16, *S.*, xvii. 59, and numerical riddles are found four times, *B.*, ii. 41, and xxvii. 11, 26, and *S.*, xvii. 60, and the *parihārikā* once, *B.*, xi. 71. The other figures, whose descriptions fill the pages of the treatises on poetics, hardly need notice, as their identification is of no aid in estimating the quality of his poetry, beyond the remark that *arthāntaranyāsa*, almost Kālidāsa's favourite figure, occurs rarely (a good example at *B.*, x. 26, and a whole string of them at *S.*, xviii. 23ff.).

Of a different order is his fondness for repetition of the same sound in a verse; unlike the later poets, who employ *yamaka* to prove their knowledge of its varieties as catalogued by the rhetoricians and to show their skill in handling them, the emphatic positions in which, as shown above, he often places them argue that he attributed to them a definite æsthetic value, nor does he always trouble to give a different meaning to the repeated sound. An ordinary form of *yamaka* is the repetition of two syllables at the end of a *pāda*, *S.*, i. 56, ix. 49, x. 56, 57, xvii. 16. Approaching rhyme is the repetition of the same syllables at the end of *pādas* *b* and *d*, °*ām iva gantrūkāmāḥ*, *B.*, iii. 22, °*kṣā iva bhānti vṛksāḥ*, *S.*, x. 21, or of a whole *pāda*, *gām adbhukṣad Vasiṣṭhavat*, *S.*, i. 3, or to enforce a comparison a verse is repeated almost without alteration, *S.*, xvi. 28 and 29, xvii. 33 and 34, or less exactly at *S.*, xiii. 4, 5 and 6. The number of cases in which the same syllables are repeated in a verse, usually with difference of meaning but not in emphatic positions, is countless, such as *śivikām śivāya*, *B.*, i. 86, *Merugurur gurum*, *ib.*, v. 37, *darīm* three times in *S.*, iv. 41ab, and *darī* similarly *ib.*, vi. 33. So Yaśodharā's name can never be mentioned without adding one or more compounds ending in °*dharā*. This phenomenon raises a curious question, how did Aśvaghoṣa pronounce the compound letters? As is well known, the Chinese translators in transliterating names reduce the compound letters to their Prakrit equivalents, *sṭha* to

*ttha* etc., though the works they translated were mostly written in Sanskrit ; but the latest translators, such as Fa Hsien, end of the tenth century A.D., often transliterate all the letters. The Chinese translator of the *Buddhacarita* was an Indian and must have known how Sanskrit was ordinarily pronounced by learned Buddhists, yet we find him quite clearly at xiii. 7, trying to translate a play of words on 'śvattha and svāsthya, as if in the original they sounded alike. If we accept this hint, it is natural to suppose in a number of passages that the poet intended the compound letters to be resolved to the Prakrit forms ; thus *B.*, x. 1, *sa rājavatsaḥ prthupīnavakṣāḥ*, where *vatsa* and *vakṣas* both become *vaccha* in Prakrit, an equivalence of which the Jain canonical authors took advantage<sup>1</sup>. Similarly the play on words at *S.*, ii. 45, is only complete if *śakya*, Śākya and Śakra are all pronounced *sakka* alike. Not to multiply instances, I only adduce one other case, *S.*, ii. 8, *śāstra, astra, artha*. After all the same principle is applied to some extent in the pronunciation of tatsamas in the modern vernaculars, and if, as I think it should be, it is admitted as proved that Aśvaghōṣa intended his poems to be so pronounced, some important consequences may be deduced. For one thing the reduction of the heavy consonant combinations would make his lines flow much more lightly in recitation. Also we have presumably the origin here of the later rule which allows the equivalence of long and short vowels and of the various sibilants in plays on words. Further does this explain how it came about that the Prakrits and Sanskrit are combined in the Indian drama ? If the pronunciation of the latter was assimilated to that of the former, the plays would have been intelligible to far wider audiences and not necessarily confined to those who had a good knowledge of Sanskrit.

Let us return from this digression to other ways in which the poet's love of recurring sounds finds an outlet. One favourite practice is to take the leading word in a sentence and

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<sup>1</sup> See *JRAS*, 1932, 396.

form a vocative compound of which this word is the base, of the type *niḥsaṁśaya saṁśayo me*, *S.*, xviii. 8. That he saw something formal or hieratic in this turn of speech appears from its being reserved almost entirely for the Buddha, the only instances to the contrary being once to Nanda after he was converted, *S.*, xii. 31, and once to Bimbisāra, *B.*, xi. 2; in both cases the epithets are particularly appropriate to the occasion. It is further natural that a leaning to repetitions of sounds should lead to experiments in rhyme, of which there are several in the *Saundarananda*. For the *Buddhacarita* I may note ii. 40, and the imperfect rhyme at iv. 30, at the end of *b* and *d*. The other poem has a rhyme inside the *pāda* at vi. 35, and xvii. 6, a more complicated one covering two *pādas* at x. 11, and also at vii. 5 and 42, and rhymes at the end of all the *pādas* at iv. 46, v. 20, vi. 25, x. 5 (three *pādas* only), x. 13 (the most elaborate one), and xvii. 13. Of a different type is viii. 32*ab*, where of the six words four end with *madā* and two with *pradāḥ*, a not wholly successful effort. But the recurrent beat of rhyme is in little accord with the mood of epic poetry, and all the more so that the long inflexional endings of Sanskrit require the repetition of more than one syllable for the rhyme to become plain to the ear and that therefore monotony is hard to avoid. It is not surprising then that Āśvaghoṣa's experiments in the *Saundarananda* were not seriously continued in later poetry till we reach the lyrical outbursts of the *Gītāgovinda*.

So far I have only touched the fringe of the main question, the nature of Āśvaghoṣa's poetic ear. The classical poets of India have a sensitiveness to variations of sound, to which the literatures of other countries afford few parallels, and their delicate combinations are a source of never-failing joy. Some of them, however, are inclined to attempt to match the sense with the sound in a way that is decidedly lacking in subtlety, and they have perpetrated real atrocities in the manufacture of verses with a limited number of consonants or even only one.

This last trick was fortunately unknown to Aśvaghōṣa, whose nearest approach to it is *B.*, xii. 96 :—

*Apārapārasaṃsārapāraṃ prepsur apārayat |*

which has only *p*, *s*, and *r* except in the last syllable. The cruder efforts to express the sense by the sound are also missing ; otherwise *B.*, xiii, would have been cast in a very different mould, perhaps on the lines of the *Gaṇḍīstotra*, or think how Māgha would have revelled in such an opportunity. The poet's mastery of the intricacies of rhythm is sufficiently proved by his success in carrying off such long stretches of Upajāti without wearying the reader, and, so far as I can see, his verse is melodious in general, if not reaching the subtleties of later *kāvya*. Occasional lines are particularly happy in their collocation of consonants ; thus *S.*, x. 64*cd* :—

*Tato munih pavana ivāmbaṛāt patan*

*pragṛhya taṃ punar agaman mahitalam ||*

derives its success from the heaping up of labial sounds. Or take *x.* 17*cd* :—

*Kva cottamastrī bhagavan vadhūs te*

*mṛgī nagakleśakarī kva caiṣā ||*

where the effect of protest depends on the use of the gutturals and sibilants, and consider how the line would be spoilt if we substituted *taru* for *naga*. On the other hand he seldom hesitates to subordinate agreeableness of sound to the display of learning and will use a word such as *ajihladat*, whose cacophony offended the ear of that excellent critic, Bhāmaha. Till we know with more certainty how he intended his poems to be read, it is wiser to defer a final judgement on this point, and best of all perhaps to leave it to his fellowcountrymen.

Reference should also be made to his habit of using words in more meanings than one, sometimes in a recondite fashion that baffles the reader ; the notes to my editions are so full of examples that I need hardly quote any here. Interesting and unusual is the ironical application of this method, after the way of Indian drama, to the unconscious foreshadowing of

future events unknown to the speaker but not to the reader ; the passages in question are *B.*, iii. 4, viii. 34 and 40, x. 25, and xiii. 63. Occasionally also he seems to avail himself of the ambiguity of a negative *a* disappearing by elision or *samdhī* to enable a statement to be understood according to either Brahmanical or Buddhist ideas, *B.*, iii. 25, and xii. 82. I Tsing was unquestionably right in saying that he clothes manifold ideas in few words ; for, besides this habitual use of words in two or more meanings, every single word almost in his poems is pregnant and should be given its full value in translation. In no other Sanskrit poet, it seems to me, is the construction of the sentence so packed and tight, and continually we come across compounds which in later poets would have further members added to them for ease of understanding and lightness of effect. But if he habitually eschews the *cheville*, to use a convenient French term, in two respects his handling of language falls below the standard of the classical writers. His inordinate use of conjunctions is often wearisome, in particular the perpetual recurrence of *tataḥ* at, for instance, *B.*, iii. 1-9, and *S.*, i. 30-41, and iv. 12-35. His motive perhaps was to make clear the articulation of his argument, but the obviousness of the artifice gives some passages the semblance of a formally stated proposition of Euclid. He is also wont to repeat the same word in successive verses or continually to bring in certain phrases. As examples I may quote *vayo'nurūpa*, *B.*, ii. 22 and 23, *nāthahīna*, *ib.*, ix. 24 and 27, *saṃkuc* and *praṇāda*, *ib.*, xiii. 52 and 54, *°vāhanastha*, *S.*, xvii. 23 and 24, *prṣatka*, *ib.*, 38 and 39, and for phrases *saṃparivārya tathuh*, *B.*, i. 17, iv. 3, vii. 37, and xiii. 27, and *manasīva codyamānaḥ*, *ib.*, v. 71 and 87. I have already noted that the *Rtusamhāra* has the same trick of speech, evidence of its relatively early date ; for to the later poets repetition is anathema and argues poverty of diction and imagination.

This analysis of Aśvaghoṣa's technique suggests that, if we call him rough, the Ennius to Kalidasa's Vergil, we do not quite find the centre of the target ; if an analogy must be found

in European poetry, I would rather seek it in Milton, equally a scholar and equally fond of displaying his learning, who similarly sought to express his religion within the limits of an epic. For where Aśvaghoṣa's text survives undamaged, he is polished enough and his work is usually highly wrought and well finished. But his intricacy and elaboration are those of the primitive, not of the sophisticated writer; not for him the subtle relations of Kālidāsa's verse or its exact harmonies of tone, still less the 'slickness' of later *kāvya*. He reminds me often of some Italian painter of the fifteenth century, who in his excitement over the new possibilities of representation will upset the balance of his picture to direct our attention to his skill in depicting the musculature of a man drawing a bow or in foreshortening an upturned head. Or, to take an Indian parallel, the Muhammadan architecture of Ahmedabad, seen in bulk, leaves on the visitor's mind the impression of singularly elaborate decoration, while the Taj Mahal, in reality far more adorned, seems simple in comparison; it is only a question of the extent to which the decoration is not merely applied ornament but has been subordinated in function to the general scheme of the structure. Similarly Aśvaghoṣa's insistence on symmetry, his exposure of the framework and his non-functional decoration are characteristic of early work, not of a time when the greatest art is so to conceal the art that the reader is unconscious of its presence pervading the whole poem. The correct view, I would maintain then, is that Aśvaghoṣa is a primitive in his art, just as he is in religion and philosophy.

But there is nothing wrong in being primitive; our enjoyment of primitive work is merely different in kind from that which more advanced art affords us, and we shall fall into grievous error if we insist on looking in these poems for what we find in classical *kāvya*, instead of concentrating on that which the author himself intends us to see. For it is not only in technique but also in feeling that the difference is seen between a primitive and a mature writer. The latter is like some well-

-bred person in a highly civilised society, who prides himself on knowing everything and being able to do everything without either parading his knowledge or appearing to make any effort. He must conceal the labour with which he achieves his results, as if his perfect skill were inborn and his work produced without toil. Above all enthusiasm is taboo and good taste his god, so that he seems almost to show a certain lack of feeling, an air of disillusionment, to insinuate, as it were, that such studied perfection is hardly worth while. But in the early stages of an art the opposite prevails. Just as the primitive artist delights to experiment with new forms and test their possibilities, so he gives his depth of feeling free rein in his work, and enthusiasm excuses an occasional lapse of taste or failure of technique. It is this freshness, this zest, which casts an abiding charm over early work, and here surely is the secret of the hold Āśvaghoṣa's poems take on us. In his verses we catch glimpses of a man of artistic temperament and strong passions, delighting in everything that appeals to the senses, yet finding no sure foothold anywhere till he seeks refuge in Buddhism. The zeal of the convert informs every word he writes, and by his intense conviction of the importance of his message he still carries away readers of different faith and alien civilisation, however inadequate to them his philosophy of life may seem. His skill in narration keeps us interested, but the real appeal derives from the spontaneous emotion which overflows in his poetry.

This emotion may be traced to two sources, the first being his ardent devotion to the person of the Buddha. Though the noble panegyric in canto xxvii of the *Buddhacarita* is no longer available to us in the original, the bright flame of his faith shines through every line of the two poems and redeems the driest passages. Equally insistent throughout is his sense of the impermanence of all mundane phenomena, however delightful they be, and the strength of this feeling is the measure of the pull which the world exerted on him ; for the passion with which he denounces the ordinary joys of life draws its force not merely from a revulsion of feeling, but also from the necess-

ity of convincing himself. When he comes to deal with that which lies at the core of his being, he sheds his learning and drops all play with rhetorical and pedantic tricks, to speak straight from the heart. Though those who are affected by the feminist tendency of the day may not find the subject of canto viii of the *Saundarananda* to their taste, yet even they will recognize that Aśvaghoṣa there shows himself to have no superior among Sanskrit poets as a writer of satire. He has all the gifts for the purpose, a command of balance and antithesis, economy and pointedness of phrasing, and above all a furious indignation, a *saeva ira*, at heart. Listen to these lines, clear-cut and hard as a diamond, but searing like vitriol :—

*Vacanena haranti valgunā niśitena praharanti cetasā |*  
*Madhu tiṣṭhati vāci yoṣitām hrdaye hālakahalam mahad viṣam ||*  
*Adadatsu bhavanti narmadāḥ pradadatsu praviśanti vibh-*  
*ramam |*  
*Pranāteṣu bhavanti garvitāḥ pramadās tṛptatarāś ca māniṣu ||*  
*Guṇavatsu caranti bhartrvad guṇahīneṣu caranti putravat |*  
*Dhanavatsu caranti tṛṣṇayā dhanahīneṣu caranty avajñayā ||*  
 S., viii. 35, 39, 40.

These are not sparks from the anvil of some wit or courtly epigrammatist, but the outburst of a man in bitter earnest, who has himself suffered from the desires he flagellates. But if the world grips our vitals with longings which we must tear out by the roots, it is also transient, ephemeral, and the poet's spirit rises, as he surveys with noble courage man's brief glory in this existence, his restless flittings from life to life, and contrasts them with the eternal peace to be found in his religion. Again the same simplicity, the same economy of phrase, but now how elevated and majestic :—

*Ītur vyalītaḥ parivartate punaḥ*  
*kṣayam prayātaḥ punar eti candramāḥ |*  
*Gataṁ gataṁ naiva tu saṁnivartate*  
*jalam nadīnām ca nṛṇām ca yauvanam ||*

S., ix. 28.



Irresistibly Catullus' famous lines, beginning *Soles occidere ac redire possunt*, rise to the mind. Or again :—

*Vihagānām yathā sāyam tatra tatra samāgamah |*  
*Jātau jātau tathāśleṣo janasya svajanasya ca ||*  
*Pratiśrayam bahuvīdham samśrayanti yathādhvagāḥ |*  
*Pratiyānti punas tyaktvā tadvaj jñātisamāgamah ||*

S., xv. 33, 34.

Or the motif of 'Où sont les neiges d'antan ?'

*Balam Kurūṇām kva ca tat tadābhavat*  
*yudhi jvalitvā tarasaujasā ca ye |*

*Samīsamiddhā jvalanā ivādhvare*

*hatāsavo bhasmanī paryavasthitāḥ ||* S., ix. 20.

On this note let me take leave of Āśvaghoṣa, a Buddhist, a scholar, above all a poet, who sought other ends and struck other strings than the poets of the classical epoch, and let us enjoy what he has to give us without attempting to assign him a precise place in that galaxy.

# THE ACTS OF THE BUDDHA

## CANTO I

### BIRTH OF THE HOLY ONE.

1. There was a king of the unconquerable Śākya, Śuddhodana by name, of the race of Ikṣvāku and the peer of Ikṣvāku in might. Pure he was in conduct and beloved of his people as the moon in autumn.

2. That counterpart of Indra had a queen, a very Śacī, whose splendour corresponded to his might. In beauty like Padmā, in steadfastness like the earth, she was called Mahāmāyā, from her resemblance to the incomparable Māyā.

1. T and C leave it uncertain whether 'unconquerable' (*aśakya*) is an epithet of the king or the Śākya; in either case there is a play of words on Śākya and *aśakya* as in *S*, ii. 45. In *c* T's *hphrog-byed zla-ba* is equivalent to *haris*° or *haric-candra*, which may either be the famous king not mentioned elsewhere in *Aśvaghosa* or mean 'the moon of the asterism Śravaṇa'; but C has 'the first-born moon' (? = 'the moon at the beginning of the year'). As it is the moon of autumn that gives joy to men and is the subject of comparison (e.g., *S*, ii. 14), I conjecture an original *śaraccandra*. The verse may be tentatively restored as follows :—

*Aikṣvāka Ikṣvākusamaprabhāvaḥ*  
*Śākyaṣu aśakyaṣu viśuddhavarṭtaḥ |*  
*Priyāḥ śaraccandra iva prajābhyaḥ*  
*Śuddhodano nāma babhūva rājā ||*

2. The translation is not quite certain. The comparison with Māyā the goddess recurs *S*., ii. 49; C has, 'borrowing the simile, she was called Māyā, but in reality there was no comparison between them'. *Pādas a, c* and *d* may have run :—

*Tasyendrakaḥpasya babhūva patnī*  
.  
.  
.  
.  
.  
.  
.  
*Padmeva lakṣmīḥ prthivīva dhīrā*  
*Māyeti nāmnānupameva Māyā ||*

3. This ruler of men, dallying with his queen, enjoyed, as it were, the sovereign glory of Vaiśravaṇa. Then without defilement she received the fruit of the womb, just as knowledge united with mental concentration bears fruit.

4. Before she conceived, she saw in her sleep a white lord of elephants entering her body, yet she felt thereby no pain.

5. Māyā, the queen of that god-like king, bore in her womb the glory of her race and, being in her purity free from weariness, sorrow and illusion, she set her mind on the sin-free forest.

6. In her longing for the lonely forest as suited to trance, she asked the king to go and stay in the grove called Lumbinī, which was gay like the garden of Caitraratha with trees of every kind.

7. The lord of the earth, full of wonder and joy, recognised

3 W's translation of *ś* is impossible, as Śrī was not the wife of Vaiśravaṇa ; and *c* might mean 'like the knowledge of one who possesses *samādhi*'. The second line might have been :—

*Tataś ca vidyeva samādhivyuktā  
garbham dadhe pāpavivarjitā sā ||*

4. I reconstruct *d* : *na tannimuttam samavāpa tūpam*.

5 The first line ran more or less :—

*Sā tasya devapratimasya devī  
garbhena vanśaśrīyam udvahantī |*

And the second line had probably *vītaśramaśokamāyā*, for which cp *S.*, ii. 49, but it is not clear if *gtsaṅ-la*, 'in purity', refers to Māyā or the forest

6. The comparison of Lumbinī to the Caitraratha garden recurs *S.*, ii. 53, and is a stock simile in these accounts, cp. *Mhv.*, I, 149, 14, and 217, 2, and II, 19, 16, and *Jātaka*, I, 52, where *cittalatāvanasadisaṃ* should probably read *cittaratha*°. The first line may have been :—

*Sā Lumbinīm nāma vanāntabhmīm  
citradrumāṃ Caitrarathābhīrāmām |*

7. This verse was somewhat as follows :—

*Aryāśayām tām . . . . .  
Vijñāya kautūhalaharṣapūrṇaḥ |  
Śivāt purāḍ bhūmipatir jagāma  
tatprīṭhaye nāpi vihārahetoḥ ||*

that her disposition was noble from her possession of piety, and left the fortunate city, in order to gratify her, not for a pleasure excursion.

8. In that glorious grove the queen perceived that the time of her delivery was at hand and, amidst the welcome of thousands of waiting-women, proceeded to a couch overspread with an awning.

9. Then as soon as Puṣya became propitious, from the side of the queen, who was hallowed by her vows, a son was born for the weal of the world, without her suffering either pain or illness.

10. As was the birth of Aurva from the thigh, of Pṛthu from the hand, of Māndhātṛ, the peer of Indra, from the head, of Kākṣīvat from the armpit, on such wise was his birth.

11. When in due course he had issued from the womb, he appeared as if he had descended from the sky, for he did not come into the world through the portal of life; and, since he had purified his being through many æons, he was born not ignorant but fully conscious.

9. C gives the precise date, 'the eighth day of the fourth month', for which cp. Przyluski, *Concile de Rājagṛha*, 88. For the vows that Māyā took see Windisch, ii. 113ff.

10. For Aurva see *MBh.*, i. 6802ff., and for Pṛthu, *ib.*, xii. 2219ff. Māndhātṛ's legend is given at length *Dvy*, 210ff., but Brahmanical legend differs, saying he was born from the side. He is the peer of Indra as occupying half his seat. Nothing is known of Kākṣīvat's birth. The *Fo pen hsing ching* (TI, IV, 59, c25ff.) puts the comparisons, omitting Pṛthu, into the mouths of the Brahman soothsayers; FP has all four at 690, a3ff.

11. This and the next verse are relative sentences depending on *tasya* in 10, and explain why the birth was miraculous. *Krama* means 'the ordinary course of events' (cp. v. 36, 37), Buddhas naturally being born in a supernatural way. *Pāda b* implies that the Buddha was born free from the ordinary defilements of birth (cp. 16 below), and *cyuta* is deliberately ambiguous, being regularly used of divine beings descending to earth for rebirth. For *sam-prajānan*, see *AK*, II, 54, Oltremare, *Théosophie bouddhique*, 129, n. 4, and Windisch, ii, 88, 110, 128, probably it means 'remembering his previous births' in this connexion.

12. With his lustre and steadfastness he appeared like the young sun come down to earth, and despite this his dazzling brilliance, when gazed at, he held all eyes like the moon.

13. For with the glowing radiance of his limbs he eclipsed, like the sun, the radiance of the lamps, and, beauteous with the hue of precious gold, he illumined all the quarters of space.

14. He who was like the constellation of the Seven Seers walked seven steps with such firmness that the feet were lifted up unwavering and straight and that the strides were long and set down firmly.

15. And looking to the four quarters with the bearing of a lion, he uttered a speech proclaiming the truth: "I am born for Enlightenment for the good of the world; this is my last birth in the world of phenomena."

12. A's gap in *a* is due to a recent gash, and it may have originally had *yo*. Co's *śryā* is unmetrical and, despite Wohlgemuth, probably not supported by C. *Dīpti* is the quality of the sun, and *dhairyā* of the earth.

13 The first line refers to the illumination of birth-chambers; cp. Penzer, *Ocean of Story*, II, 168-9, and *Paṇḍarāśāṣṭakam*, iii. 26. As he was born out of doors, not in a *sātīkāgrha*, is it suggested that the sun took the place of the usual lights? For the golden colour in the second line see Windisch, ii, 136.

14. C is uncertain for this verse and may have rendered *a* by 'upright, straight, with unflustered mind'. Many suggestions, none really plausible except Schrader's *anākulānyubjasamuddhrtān* (read as one word), have been made for emending or explaining the first *pāda*, which T may have read as in the text or else had something like *anākulo nyubjamalojjhitāni*. I accept A's original reading and treat it as a single compound, as the non-occurrence of *ubja* elsewhere is against dividing *anākulāny ubja*°, this requires us under the poet's principle of balance to read *b* also as a single compound, so reconciling A and T. For the sense I give to *samudgata* (C's 'upright'), cp. viii. 52 below. T has a word too much in *c*, but suggests that *eva* is doubtful.

15. As *c* refers to the *smṛhāvalokita* (LV., 84), *gati* is hardly 'gait' here, possibly 'lionwise'. I translate *bhavya* according to C's 'piercing through to the true meaning', the sense being known to the lexica but not recorded in literature. T's equivalent, *snod-ldan-rnams-kyi* (W reads *stod-ldan*, = *ślāghya*) is unintelligible and presumably corrupt.

16. Two streams of water, clear as the rays of the moon and having the virtue, one of heat, one of cold, poured forth from the sky and fell on his gracious head to give his body refreshment by their contact.

17. He lay on a couch with a gorgeous canopy, feet of beryl and framework glistening with gold, and round him the Yakṣa lords stood reverently on guard with golden lotuses in their hands.

18. The dwellers in heaven, themselves remaining invisible, held up in the sky a white umbrella and, bowing their heads in obeisance before his majesty, muttered the highest blessings that he might obtain Enlightenment.

19. The mighty snakes in their thirst for the most excellent Law fanned him and, with eyes shining with devotion, bestrewed him with *mandāra* flowers, offices they had performed for the Buddhas of the past.

16. T renders *śubhre* 'white' and C 'pure'. In *c* perhaps *saṃparka* for *saṃparśa*. This use of *antara*, though close to the classic use defined as *tādārthya* (e.g. *R*, xvi. 82, and *Slokovārttika*, *Arthāpattipariccheda*, 7), is only found in Buddhist works, and then only in the phrase *kim antaram* (*Mhv.*, I, 360, 11, and II, 66, 15, and *Saṃyutta*, I, 201, and Childers s.v.). The point is that the Buddha at birth is not covered with the impurities of the womb and does not need the usual bath for cleansing purposes. The connexion of this idea with miraculous birth goes back to *RV.*, v. 11, 3, of Agni.

17. T's reading in *a* may be correct; cp. *Kād.*, 127, *avanipālaśayanair iva śiṃhapādāṅkitatalair . . . pādapaṅkṣ*, and *Mudrārākṣasa*, ii. 11, *hemāṅkam . . . śiṃhāsanam*. Note also *Yashti*, 17, 9, of a couch *zaranyapakṣṭapad*. In *c* Luders' amendment may be right, the difference from A being only an easily omitted dot.

18. The restoration of the first five syllables in *a* cannot be exactly determined, *adrśya*, *avyakta* or *nigūḍha* being compounded with *bhūtāḥ* or *bhāvāḥ*. Cp. *Suttanipāta*, 688 (of Asita's visit), *marū . . . na dissare cāmara-chattagāhakā*, *Mahāvamsa*, xxxi. 89-90, *Jātaka*, VI, 331 (of Indra), *HC*, ch. i, 9, 18, *adrśyamānavanadevatāvidhṛtair bālapallavaiḥ*, and *MBh.*, ii. 1406. In *c* *vyadhārayan* would be best, but T's *kun-nas* supports the text.

19. *Bhaktivisiṣṭanetrāḥ* has been much criticized, but is certified by C's *chuan* (Giles, 2702). The sense of 'characterized by' is natural and satisfactory, and contrasts with *viśeṣa* in the first line. But there may be a secondary

20. And gladdened by the virtue of his birth in this fashion, the Śuddhādhivāsa deities rejoiced in their pure natures, though passion was extinct in them, for the sake of the world drowned in suffering.

21. At his birth the earth, nailed down as it was with the king of mountains, trembled like a ship struck by the wind ; and from the cloudless sky there fell a shower perfumed with sandalwood and bringing blue and pink lotuses.

22. Delightful breezes blew, soft to the touch and wafting down heavenly raiment ; the very sun shone more brightly and the fire, unstirred, blazed with gracious flames.

23. In the north-eastern corner of the royal quarters a well of clear water appeared of itself, at which the household in amazement carried out their rites as at a holy bathing-place.

meaning. For T translates *gzir*, which properly means 'troubled', and it uses *mī-gzir* (*prasanna* ?) of the Buddha's eyes at 38 below ; in view of the latter passage it cannot mean 'wide-open' (so W) here. Bacot's Tibetan-Sanskrit dictionary however shows *gzir* to have meanings not recorded by S. C. Das and Jäschke, but seems to be corrupt here unfortunately. *Divy.*, 518, has *yathaiṣa stimate jale 'sya netraṃ viśiṣṭe vadane virājate*, where *viśiṣṭa* corresponds to *stimita* and ought to mean 'untroubled', 'clear' ; also *SP.*, xxiv. 20, *prajñājñānaviśiṣṭalocanā*. In the circumstances I translate freely O translates *avyajan* as if *ayajan*.

20. *Tathāgata* cannot mean primarily the Buddha here, as Aśvaghoṣa does not apply such terms to him till he reached *bodhi* ; it must be taken as an adjective to *utpāda*, the use being presumably intended to suggest the derivation of the name. By this construction a relative *yasya* can be understood through *ca* to connect the verse with the preceding and following ones. The Śuddhādhivāsa deities are incapable of going elsewhere (*AK.*, II, 216), and their presence on earth on this occasion is possibly not suggested therefore here ; the Mahāyāna however does not accept this limitation on their powers.

21. Gawroński compares *CII*, III, 75, 13 ; note also *Kād.*, 113, *calita-kulaśaralakṛitā . . . ācakampe medinī*. This probably explains Vasubandhu's *kṛtādri* (*AK.*, II, 147), i.e. *kṛlādri* misread by the Chinese and Tibetan translators as *kālādri*.

22. Cp. *R.*, iii. 14.

24. And troops of heavenly beings, petitioners for the Law, thronged the grove to wait on him, and in their wonderment they cast flowers from the trees, though out of season.

25. At that time the noxious creatures consorted together and did each other no hurt. Whatever diseases there were among mankind were cured too without effort.

26. The birds and deer did not call aloud and the rivers flowed with calm waters. The quarters became clear and the sky shone cloudless; the drums of the gods resounded in the air.

27. When the Guru was born for the salvation of all creatures, the world became exceeding peaceful, as though, being in a state of disorder, it had obtained a ruler. Kāmadeva alone did not rejoice.

28. On seeing the miraculous birth of his son, the king, steadfast though he was, was much disturbed, and from his affection a double stream of tears flowed, born of delight and apprehension.

29. The queen was filled with fear and joy, like a stream of hot and cold water mixed, because the power of her son was other than human on the one hand, and because she had a mother's natural weakness on the other.

24 *Darśana* implies a formal visit to an idol or a ruler and is still so used in Hindi. A and T are against Gawroński's *kantūthaleneva* in c, and, as the word cannot be applied to the trees without *iva*, T must be translated as above. Whether C so understood it is not clear. The last word is a verb compounded with *na*, equivalent to *srams* or *vyadh*, possibly *nipālītām*.

26 In c T's *phyog-rnams rab-snañ=diśah praseduh*, and *dge-ba*, the epithet of the sky, probably stands for *śuci* as in xii. 119; C has 'in the sky was no cloud-screen'.

27. The translation of the third *pāda* follows C, on whose authority I amend T's improbable *thar-paḥi* to *thar-phyir*, equivalent to *jagadvimoksāya guruprasūtau*.

29. C has for a, 'the queen saw her son born not by the ordinary way', and this probably is the sense underlying T's ambiguous phrase.



30. The pious old women failed in penetration, seeing only the reasons for alarm ; so, purifying themselves and performing luck-bringing rites, they prayed to the gods for good fortune.

31. When the Brahmans, famed for conduct, learning and eloquence, had heard about these omens and considered them, then with beaming faces full of wonder and exultation they said to the king, who was both fearful and joyful :—

32. “On earth men desire for their peace no excellence at all other than a son. As this lamp of yours is the lamp of your race, rejoice and make a feast to-day.

33. Therefore in all steadfastness renounce anxiety and be merry ; for your race will certainly flourish. He who has been born here as your son is the leader for those who are overcome by the suffering of the world.

34. According to the signs found on this excellent one, the brilliance of gold and the radiance of a lamp, he will certainly become either an enlightened seer or a Cakravartin monarch on earth among men.

35. Should he desire earthly sovereignty, then by his might and law he will stand on earth at the head of all kings, as the light of the sun at the head of all constellations.

36. Should he desire salvation and go to the forest, then by his knowledge and truth he will overcome all creeds and stand on the earth, like Meru king of mountains among all the heights.

30. Some details are uncertain, but the general sense is clear. ‘Pious’, *lhag-ma span-s-te*, *adhimuktāḥ* or *adhimucyamānāḥ*.

31. Wohlgenuth quotes a parallel to this passage from the *Fo pen hsing ching* (TI, IV, 59, c15, the last quartet, etc.).

32. In Hindustan a house without a son is still said to be without a lamp.

33. ‘Be merry’, lit. ‘dance’ ; W translates otherwise.

34. T’s text in *d* is doubtful and hard to translate ; C has the better sense, ‘should he practise enjoyment in the world, certainly he will become a cakravartin’.

37. As pure gold is the best of metals, Meru of mountains, the ocean of waters, the moon of planets and the sun of fires, so your son is the best of men.

38. His eyes gaze unwinkingly and are limpid and wide, blazing and yet mild, steady and with very long black eye-lashes. How can he not have eyes that see everything ?”

39. Then the king said to the twice-born : “ What is the cause that these excellent characteristics should be seen, as you say, in him, when they were not seen in previous great-souled kings ?” Then the Brahmans said to him :—

40. “ In respect of the wisdom, renowned deeds and fame of kings there is no question of former and latter. And, since in the nature of things there is a cause here for the effect, listen to our parallels thereto.

41. The science of royal policy, which neither of those seers, Bhrgu and Aṅgiras, the founders of families, made, was created, Sire, in the course of time by their sons, Śukra and Brhaspati.

42. The son of Sarasvatī promulgated again the lost Veda, which the men of old had not seen, and Vyāsa arranged

37. ‘ Fires ’, *dud-byed*, *dhūmakara*. ‘ Men ’, *rkañ-gñrs*, *dvipad* ; C’s literal translation is misunderstood by Wohlgenuth.

39. I take *zhes* in *c* as = *kila* ; so C, ‘ if it is as you say ’

40. C makes *c* clear, ‘ every product by the nature of things arises from a cause ’. In *d nīdarsanāni* is an uncertain restoration, but T shows a plural word which, whatever it is, cannot be fitted in with A’s *atraiva* ; the latter therefore must be wrong.

41. In *a* read *Aṅgirās ca* ? There is no need to take the irregular *sasar-jatuh* to the *Dhātupāṭha* root, *sarj*, since the epic has such forms sporadically (*MBh.*, iii. 11005, 12540, and vi. 3695) ; moreover *Mahābhāṣya*, I, 48, 9-10, says some grammarians allow them. Śukra and Brhaspati are regularly coupled together as the authors of the first treatises on political science.

42. These stories are discussed at length by Dahlmann, *Das Mahābhārata als Epos u. Rechtsbuch*, 144ff., and are referred to at *S*, vii. 29 and 31. At the latter Vyāsa is called *vedavibhāgakarṭṭ*, which is to be understood of the Vedas, not of the *MBh.* For the double meaning in *d* Vasiṣṭha had a son, Śakti, and so was *śasakti*, though *asakta* in respect of the Veda ; cp. *MBh.*, i. 6640, *putra-*

it in many sections, which Vasiṣṭha for lack of capacity had not done.

43. And Vālmīki was the first to create the verse, which the great seer, Cyavana, did not put together, and the science of healing which Atri did not discover was later proclaimed by the seer Ātreya.

44. And the Brahmanhood which Kuśika did not win was obtained by the son of Gādhin, O king. And Sagara set a limit for the ocean which the previous descendants of Ikṣvāku had not fixed.

45. Janaka reached the position, attained by none other, of instructing the twice-born in the methods of Yoga; and Śūra and his kin were incapable of the famous deeds of Śauri.

46. Therefore neither age nor family decides. Anyone may attain pre-eminence anywhere in the world; for in the case of the kings and seers the sons accomplished the various deeds their ancestors failed to do."

47. Thus was the king cheered and congratulated by the trustworthy twice-born, and, discharging his mind of unwelcome suspicions, he rose to a still higher degree of joy.

*vyasanasamtaptaḥ śaktimān apy asaktavāt.* C did not understand *pūrve* (for which *Pāṇ*, i. 1, 34) and transliterated it as a proper name.

43. The reference in the first line has been correctly explained by Leumann; Cyavana, on an occasion similar to that which caused Vālmīki to make the first *śloka*, failed to make his outcry in the metre. Sovani observes that the *Ātreya Samhitā* now extant was composed by Agniveśa and re-edited by Caraka, who was, according to Chinese tradition, physician to Kaniska; he thinks the verse may be intended as a compliment to the latter.

44. Luders' *rājā* in *b* may well be right.

45. Śauri as the name of Kṛṣṇa appears also in *Laṅkāvatāra*, x. 785, under the corruption of Mauri (the MSS. have Sauri). C seems to have read *te svabalā* in *d*.

46. In *a* A's *kālaḥ* could easily be a corruption from *vaṁśaḥ*.

47. I should have preferred to accept *pratyāyito* in *a* in the sense of 'convinced', but there is no real authority for this meaning and *pratyāyito* breaks the metre.

48. And in his gratification he gave with full courtesy rich gifts to the best of the twice-born, wishing that his son might become lord of the earth as prophesied and that he should not retire to the forest before reaching old age.

49. Then by reason of the signs and through the power of his austerities the great seer Asita learned of the birth of him who was to put an end to birth, and came to the palace of the Śākya king, thirsting for the holy Law.

50. He was the chief among the knowers of the Absolute and shone with the majesty of priestly power and with the majesty of asceticism. Accordingly the king's spiritual director brought him into the regal palace with reverence and honour.

51. He entered the precincts of the royal women's dwelling and the rush of joy that he felt was occasioned only by the birth of the prince; for from the intensity of his austerities and the support afforded by old age he remained otherwise unmoved, deeming himself to be, as it were, in a forest.

52. Then the king rightly honoured the sage, when seated, with water for the feet and the proper offerings, and then addressed him with due courtesy, as Antideva of old did Vasiṣṭha :—

48. C expands the second line and makes the king desire to go to the forest, while his son rules, i.e. it read *yāyāñ jarām*.

50. In a I accept T's reading and interpretation and compare *Brhaddevatā*, iii 133, *mantravinmantravittamaḥ*, also *Pañcaviṃśabrāhmaṇa*, xiii. 3, 24, *mantrakṛtām mantrakṛd āsit Jāt*, i. 5, is not a parallel, though perhaps influenced by this passage. The first line gives the reason why it was possible to admit him to the women's quarters and C expatiates on this.

51. This use of *saṃjñayā* is common in Buddhist writings, e.g. *Mhv.*, III, 153, 12, *Bodhicaryāvatāra*, vi. 6, and *Majjhima*, III, 104. For the sense cp. *S*, iii. 17, and *Bodhicaryāvatāra*, v 21, *pramadājanamadhye 'pi yatir dhiro na khaṇḍyate*.

52. Antideva is usually called Rantideva in Brahmanical works; the confusion is probably due to the expression *Sāṃkṛtīr Antidevaḥ* being taken as a single word *Sāṃkṛtī-Rantidevaḥ*, similar cases occurring in the Purāṇas (Pargiter, 129). For the comparison see *MBh.*, xii. 8591, and xiii. 6250.

53. "Fortunate am I and honoured this house that Your Holiness should deign to visit me. Be pleased to command what I should do, O benign one: I am your disciple and you should show confidence in me."

54. When the sage was invited in this befitting fashion by the king with all cordiality, his large eyes opened wide in admiration and he spoke these profound and solemn words:—

55. "It indeed accords with your great soul, your hospitality, your generosity, your piety, that you should thus show to me a kindly disposition, so worthy of your nature, family, wisdom and age.

56. And this is the course by which those royal seers, acquiring wealth by the subtle Law, ever continued giving it away according to rule, thus being rich in austerities and poor in worldly goods.

57. But hear the reason for my visit and be rejoiced.

53. In a T seems to have read *dhanyam* to agree with *kulam*; its last word in this *pāda* I read as *des*, not *hes*.

54. T takes *a* as one word, but it might be better to divide *sa vismaya°*, comparing S., x. 35.

55. Lévi and Formichi take *c* as applied by Asita to himself, on the ground that *jñāna* and *vayah* could not apply to Śuddhodana. This seems to me very difficult in every way, *vayah* means 'age', not necessarily 'old age', but equally 'youth', and the implication here is that the king shows Asita the respect due from a younger man to the older one. C also takes it as referring to the king.

56. Formichi takes *te* as=*tava*, which can hardly be right, but points out, correctly probably, that *nṛparṣayaḥ* refers to Śuddhodana's ancestors. For *sūksma dharma* see note in my translation on S., ii. 37; it is equivalent to 'the highest', 'most recondite'. Schrader takes it to mean 'hidden (= prenatal) merit', which is indicated by C and may also be intended. T's *yajanto* in *c* may be correct, but *tyaj* is common enough in the sense 'give away'; *Śiśupālavadha*, xiv. 20, combines both, *yājyayā yajanakarmīno 'tyajan dravya-jātam apadīṣya devatām*. I construe *babhūvuh* with *tyajantah* (SS., § 378). For *d* cp MBh, v. 1613, *anādhyā mānuṣe vitta ādhyā daive tathā kratau*.

57. The voice was addressed to the king, though not heard by him, and was only understood by Asita, when he went into yoga.

In the path of the sun I heard a divine voice saying, "To thee is born a son for Enlightenment."

58. As soon as I heard the voice, I put my mind into trance and understood the matter through the signs. Then I came here to see the lofty banner of the Śākya race uplifted like the banner of Indra."

59. When the king heard him speak thus, his bearing was disordered with delight, and he took the prince, as he lay on his nurse's lap, and showed him to the ascetic.

60. Then the great seer wonderingly beheld the prince, the soles of his feet marked with a wheel, the fingers and toes joined by a web, the circle of hair growing between his eyebrows and the testicles withdrawn like an elephant's.

61. And when he saw him resting on the nurse's lap, like the son of Agni on Devī's lap, the tears flickered on his eyelashes and, sighing, he looked up to heaven.

62. But when the king saw Asita's eyes swimming with tears, he trembled from affection for his son, and sobbing with his throat choked with weeping, he clasped his hands and bowed his body, asking him :—

58. For Indra's banner, see *MBh.* (new Poona edition), i. 57, and Hopkins, *Epic Mythology*, § 69 ; later descriptions in the *Brhatsamhitā* and *Bhaviṣyottarapurāṇa*.

59 Lokur suggests that the *dhātṛi* is Māyā, which corresponds to T's reading ; at 61 T has *dhātṛi*.

60. It is still disputed whether the *jāla* on the fingers and toes means webbing or meshed lines ; latest discussion, *Acta Or*, VII, 232, and X, 298, but *AAA.*, 526, 8, read with 529, 23, shows later Buddhist writers to have understood webbing. Nandargikar points out that the last mark mentioned is still considered a sign of great strength in India ; cp. *Mahāvamsa*, xxiii. 5, *kosohitavattthagayha*, of a particularly strong child.

61. Devī may mean Svāhā or Pārvatī or be taken as a plural for the divine mothers who nursed Skanda. Nandargikar remarks on c that to have let the tears fall would have been a bad omen. The root *cañc*, hitherto only known, except for Pāṇini, in the later classical literature, has not been recorded compounded with *vi*.

63. "Why are you, who are so steadfast, tearful on seeing him who differs little in form from the gods, whose brilliant birth has been attended by many miracles and whose future lot you say is to be the highest ?

64. Will the prince be long-lived, Holy One ? Surely he is not born for my sorrow ? Shall the two handfuls of water have been obtained by me with such difficulty, only for Death to come and drink them up ?

65. Is the treasure of my fame inexhaustible ? Is the dominion to last for ever in the hands of my family ? Shall I win bliss in the next world, even in the sleep of death having one eye open in the shape of my son ?

66. Is this young shoot of my family, just sprung up,

64. The meaning of the second line is that the king wishes to know if his son will survive him to offer the handfuls of water to the dead. *Labdhā*, periphrastic future used in a passive sense, the earliest recorded instance ; see *SS.*, § 340, Rem 2, and *ZDMG*, 64, 316, and Renou, *Grammaire sanscrite*, 493. It occurs sporadically, usually from *labh*, in later literature, twice possibly in *Kālidāsa* (*Meghadūta*, 24, see Mallinātha thereon and Trivandrum S.S., LXIV, 20, and at *Mālavikāgnimitra*, i. 7, according to Kāṭayavema's reading), *Kṛātārjunīya*, ii. 17, and iii. 22, *Śiśupālavadha*, ii. 116, *Bhāṭṭikāvya*, xxii. 4, 20, several times in the *Bṛhatkathāślokaśaṃgraha* (xx. 109 and note thereon), etc.

65. The last *pāda* is an unsolved crux. The possible readings are as in the text, as in A, or as in Co. (*supte 'pi putre*). C has, 'When I die, shall I with happy mind be born peacefully and happily in the other world, like the two eyes of a man, the one closed and the other open ?' This seems to imply *supto* and to take it in the sense of sleep=death ; that is, the king will die, but his life on earth will continue by means of his son, and with much reserve I translate accordingly. The straightforward meaning that the king is so fond of his son that he keeps one eye open on him even in sleep is inconsistent with his being in the other world, and *anīṣa* suggests that he is a *deva* in heaven. But the passage undoubtedly hints at the common statement that kings should be awake even when asleep, e.g. *Rām.*, iii. 37, 21, *nayanair yaḥ prasupto 'pi jāgarati nayacakṣuṣā* (cp. *ib.*, v. 34, 19), *R.*, xxii. 51, *Kāmandakiyanīṭisāra*, vii. 58, and xiii. 29. To take a commonplace and give it a new twist is typical of *kāvya* procedure, though the number of demonstrable instances in *Aśvaghoṣa* is few.

66. See the Introduction for the combination of singular and plural in *ā*.

fated to wither without flowering ? Tell me quickly, Lord, I am all uneasy ; for you know the love of fathers for their sons.”

67. The seer understood how the king was troubled by the thought of misfortune and said : “ Let not your mind, O king, be disturbed ; what I have said is not open to doubt.

68. My agitation is not over aught untoward for him, but I am distressed for my own disappointment. For my time to depart has come, just when he is born who shall understand the means, so hard to find, of destroying birth.

69. For he will give up the kingdom in his indifference to worldly pleasures, and, through bitter struggles grasping the final truth, he will shine forth as a sun of knowledge in the world to dispel the darkness of delusion.

70. With the mighty boat of knowledge he will bring the world, which is being carried away in affliction, up from the ocean of suffering, which is overspread with the foam of disease and which has old age for its waves and death for its fearsome flood.

71. The world of the living, oppressed with the thirst of desires, will drink the flowing stream of his most excellent Law, which is cooled by concentration of thought and has mystic wisdom for the current of its water, firm discipline for its banks and vows for its Brahminy ducks.

72. For to those who, finding themselves on the desert-tracks of the cycle of existence, are harassed by suffering and obstructed by the objects of sense, he will proclaim the way of salvation, as to travellers who have lost their road.

73. Like a mighty cloud with its rain at the close of the summer heat, he will give relief with the rain of the Law to men burnt up in the world with the fire of the passions, whose fuel is the objects of sense.

67. *Asmi* for *aham* is well established, e.g., *Kirālārjunīya*, iii. 6, and *Bodhicaryāvatāra*, iii. 7.

69. The Peking edition supports W's *rnam* for *rnams* in c.

71. The first line covers the eightfold path (*S.*, xvi. 31-33).



74. With the most excellent irresistible key of the good Law he will throw open for the escape of living beings the door whose bolt is the thirst of desire and whose leaves are delusion and the darkness of ignorance.

75. And, as king of the Law, he will reach Enlightenment and release from prison the world which is entangled in its own snares of delusion and which is overwhelmed by suffering and destitute of refuge.

76. Therefore be not grieved for him ; in this living world that man is to be deplored who through delusion by reason of the sensual pleasures or through intoxication of mind refuses to hear his, the final, Law.

77. Therefore, though I have obtained the trances, I have not won through to the goal, in that I have fallen short

74. This verse was imitated in the verse quoted from the *Svapnavāsavadatta* by Abhinavagupta, and both have a parallel difficulty in the meaning here of *tāḍa* (which can be read as *tāla*), there of *taḍana*. Primarily it must refer to some part of the door. *Tālaka* properly is the lock of a door, Hindi *tālā*, cp. *Divy.*, 577, and *HC.*, ch. vii, 54, similarly *tāla* at *KA.*, xiv. 3, 65, and defined as *dvārasyodghāṭanayantraka* by *Kalpadrakoṣa* (Gaekwad's O.S., XLIV), p. 17, 84. But this is impossible here. *Avadānaśataka*, II, 56, has however *tāḍa* undoubtedly in the sense of 'key', and I think it best to accept this meaning. C is no help, and T takes it in the sense of *śabda*, given by the *PW* for *tāḍa* from the lexica ; or else it read °*tālena*, 'handclap', or °*nādena*. Probably a secondary sense of °*tālena* is intended. A has a marginal gloss of *vighāṭayisyati* in c, this would be distinctly better according to the above interpretations and suggests the opening of the two leaves. *Vpāṭayisyati* should mean 'break down' and requires *tāḍa* in the sense of 'blow'. Lokur says Peterson suggested 'hammer' for *tāḍa*.

75. Does *svaīk* in a imply delusion about the self ? *Dharmarāja* is also to be understood in the technical sense of ideal ruler.

76. The readings in b are uncertain. I take T's *gnas* to stand for *asth*, and the restoration suggested is palaeographically sound. The second letter of the hidden character in A might be *va*, which from C would indicate *śocasva*, but T shows *śocyaḥ* definitely, or A might have had originally *śocyas sa*. *Kāmasukha* refers to the pleasures derived through the five senses (see *S.*, iii. 34, note in translation, and ix. 43).

of this merit. For, since I shall not hear his Law, I hold even rebirth in the triple heaven to be a disaster.”

78. Hearing this explanation, the king with his queen and friends was quit of his dejection and rejoiced ; for he deemed it to be his own good fortune that his son should be such.

79. But his heart busied itself anxiously with the thought that his son would follow the path of the sages. It was most certainly not that he was opposed to the side of the Law, but that he saw the danger arising from failure of issue.

80. Then when the seer, Asita, had made known the truth about his son to the king who was troubled about him, he departed, as he had come, by the path of the wind, while they looked up at him with all reverence.

81. Then the saint, who had attained right knowledge, saw his younger sister's son and straitly charged him in his compassion, as if he were his own dear son, to listen to the words of the Sage and to follow his teaching.

82. The king too, delighted at the birth of a son, threw open all the prisons in his realm and in his affection for his

79. I follow C against A and T in *a*, as *sa* and *ya* are easily confused in mediæval Nepali scripts. Cp. *Theragāthā*, 1102, *isippayātamhi pathe vajjantani*, of an Arhat. Strictly *ārṣa* applies to what is done by an Arhat, not by a Buddha (*AKV*, i, 10, l. 20).

80. In *c rūpa* is pleonastic to heighten the honorific effect of the preposition *ud* (*Pāṇ*, v. 3, 66). This usage with present participles is not uncommon in Pali, e g, *Digha*, II, 202, and *Udāna*, 61 ; cp. also *ASPP*, 449.

81. This verse is almost certainly spurious, since C would hardly omit a point of such purely Buddhistic interest. *Miti* is a rare word, meaning ‘right knowledge’, and T's reading is more probable ; in the latter case all *pāda b* should be construed as governed by *kṛtamati*.

82. *Pāda b*, which I translate according to C, has a second sense, ‘loosening the bonds of the objects of sense’. For the translation cp. *KA.*, ii. 36, 60, *putrajanmanā vā mokṣo bandhanasya vidhiyate*, *R.*, iii. 20, trumping this verse, and *Mhv*, III, 175, 13. C's ‘according to the śāstras and sūtras’ may imply *śrutisādṛśam* in *c*, but cp. *S*, i. 25, *svavaṁśasādṛśik kriyāh* ; perhaps therefore, ‘according to the use current in his family’.

son caused the birth ceremony to be properly performed for him in the manner that befitted his family.

83. And, when the ten days were fulfilled, in the piety of his mind and the excess of his joy, he offered for the supreme welfare of his son sacrifices to the gods together with incantations, oblations and other auspicious rites.

84. Moreover for the prosperity of his son he bestowed of himself cows full of milk, in the prime of their age, with gilded horns and healthy sturdy calves, to the full number of a hundred thousand, on the twice-born.

85. Thereon, self-controlled, he prescribed the performance of ceremonies directed to many ends which delighted his heart, and when a fortunate, auspicious day had been determined, he gladly decided to enter the city.

86. Then the queen, taking the babe, did obeisance to the gods and entered for good fortune a costly ivory litter, bedecked with white *sitapussa* flowers and lit by precious stones.

87. The king then made the queen, attended by aged women and accompanied by her child, enter the city in front of him, and himself also advanced, saluted by hosts of citizens,

84. For *vrddhi*, see note on 89 below

85. The European translations omit *viśaya* in *a* as pleonastic. Lokur and Nandargikar translate 'religious observance', a sense given by Apte but for which there appears to be no authority. The definition quoted by Lokur (as=*nyāma*, *nyāmaka*) implies rather 'limited to'. Joglekar renders 'subject matter', 'details'. The literal meaning is either 'having many kinds of scope', or 'having many kinds of objects' (sacrificial victims?).

86. *Sitapussa* is the name of various flowering trees, all the translators, however, follow Co. in taking the compound to mean 'filled with all kinds of white flowers'. Similarly *śivāya* has always been construed with *pranvṛṇṇāya*, not only does its place in the sentence make my translation necessary, but a *śivikā* was recognized as a lucky object. Thus it was included among the lucky things sent by Aśoka to Devānampiya of Ceylon for his coronation, *Dipavaṃsa*, xi. 32, and *Mahāvamsa*, xi. 31. The collocation shows that Aśvaghoṣa wrote *śivikām*, not *śibikām*.

87. I follow C and T in taking *sthavirajanam* as feminine.

like Indra, when on entering heaven he was saluted by the immortals.

88. The Śākya king thereon proceeded into his palace in good heart, like Bhava on the birth of his six-faced son, and, with countenance beaming with joy, directed every arrangement to be made which would lead to many kinds of prosperity and renown.

89. Thus the town named after Kapila rejoiced with its surrounding territory at the prosperous birth of the prince, just as the town of the Wealth-giver, which was thronged with Apsarases, rejoiced at the birth of Nalakūbara.

88 For the second line I accept C's rendering.

89. There is a play on words in °*vrddhyā*, which means technically 'the impurity caused by childbirth', *jananāśauca*. Ceremonial impurity is not ordinarily a cause of pleasure, but in this case it was so.

## CANTO II

LIFE IN <sup>the</sup> THE PALACE.

1. Day by day from the birth of his son, the masterer of self, who had come to the end of birth and old age, the king waxed mightier in riches, elephants, horses and allies, as a river waxes with the inflow of waters.

2. For then he obtained many treasures of wealth and jewels of every kind and of gold, wrought and unwrought, so as to overload even that chariot of the mind, desire.

3. And rut-maddened elephants from the Himalayas, such as even lords of elephants like Padma could not have brought to his stables in this world, served him, and that too without any effort on his part.

1. I can find no parallel to Co.'s *antakusya* in *a*, and so prefer T's reading, for which cp., e.g., *Suttanipāṭa*, 401, *Buddhena dukkhaṇṭagunā*. Verses 2-4 and 6 develop *c* in detail. The reference in *d* is to a river growing with the accession of tributaries, and T may be right in taking *sindhu* to mean the Indus here.

2. *Vinaya*, III, 239, gives the definition of wrought and unwrought gold; cp also *Majjhima*, II, 71, and *MBh*, i. 4438 and 8012, and xiii. 2794 and 3261.

3. The meaning of *maṇḍala* is uncertain; but we must exclude 'kheddah', for which the Sanskrit is *vārī* and which does not seem to have been known in Northern India till a late period (not in Nepal till 1913). The choice lies between 'elephant stables', 'picketing ground', as at v. 23 below, and the common technical use for the turning movements which elephants and horses were, and still are, taught to execute (e.g., Meyer's translation of *KA.*, 732, Zusatz on 214). For the latter note PW's reference to *MBh.*, vi. 1765, for *abhinī* of training elephants. Another difficulty lies in *iha*, omitted in the European translations; possibly 'ordinarily' (Lokur), or else by contrast with Padma, the elephant of the southern quarter (*Rām.*, i. 42, 16, and *MBh.*, vi. 2866), who does not tame earthly elephants. T may have read *maṇḍale* (also proposed by Bohtlingk) and took *iha*=*asmīn*, i.e. 'in his domain', corresponding to *asya* of the next two verses.

4. And his city shook with the tread of horses, adorned with the various marks and decked with trappings of fresh gold, or laden with ornaments and having flowing manes, which he acquired either by his military power, from his allies, or by purchase.

5. And so too there were in his kingdom many excellent cows, contented and well-nourished, unspotted, giving pure and abundant milk, and accompanied by well-grown calves.

6. His enemies became neutrals, neutrality turned into alliance, allies were united to him with peculiar firmness. He had only two parties; but the third, enemies, did not exist.

7. So too for him heaven rained in due time and place, with gentle winds and rumbling clouds, and with the sky adorned with rings of lightning, but without the evils of showers of thunderbolts or falls of meteoric stones.

8. At that time fruitful grain grew according to season, even without the labour of tilling; and the very herbs for him became still more abounding in juice and substance.

9. Though that hour brings as much danger to the body as the clash of armies, yet women were delivered in due time safely, easily and without disease.

10. Except for those who had taken vows of mendicancy, no one begged from others, however wretched his means might

4 T does not give the preposition for °*bhūsitaiḥ*, but it can hardly be anything else than *vi*.

5. *Araṇṣka* could mean 'docile'; but C translates 'of unmixed colour', i.e. white, not spotted so as to appear grey. White is considered the best colour for a cow (Grierson, *Bihar Peasant Life*, §1113)

7. Co divides the compound in *a* so as to apply *śabda* to the winds also. As between Co and T in *b*, *aṅga* does not fit in well with *kunḍala*.

8. The three *eva*s in Co's second line are hardly possible. T substitutes *asya* for the second one apparently, but *tā eva* is none too easy; for it should mean 'the same', whereas there is a contrast between corn and herbs.

9. The difference between Co and T is so great in *d*, that I think A must have been partly illegible, causing Amṛtānanda to insert a guess of his own.

10. Many conjectures, none satisfactory, have been made for the amendment of *a* from Co's text. The restoration of T is certain, and in palaeography

be; and at that time no man of position, poverty-stricken though he were, turned his face away when solicited.

11. At that time in his realm, as in that of king Yayāti the son of Nahuṣa, no one was disrespectful to his elders, or lacking in generosity, or irreligious, or deceitful, or given to hurt.

12. And by constructing there gardens, temples, hermitages, wells, water-halls, lotus-ponds and groves, they showed their devotion to *dharma*, as if they had seen Paradise before their eyes.

13. And in the joy of deliverance from famine, peril and disease, the people were as happy as in Paradise. Husband did not transgress against wife, nor wife against husband.

14. None pursued love for sensual pleasure; none withheld wealth from others to gratify his own desires; none practised religion for the sake of riches; none did hurt on the plea of religion.

15. Theft and the like and enmity disappeared. His

and sense is sound. C has, 'except for those who took on themselves the four holy seeds (°, or kinds of plants ?)'; the verb *śou*, 'receive', 'take on oneself', is several times used by it in compounds to translate *vrata*, and, allowing for the corruption or unrecorded sense of the last word, we may justifiably conclude that it had the same text. *Prārthayanti* is unusual but not without precedent; for a certain use of the active instead of the middle, besides those given in the *PW*, see *Pratijñāyugandharāyaṇa*, iv. 8. For the second line cp *Abhisamayālaṅkāra* (Bibl. Buddh., XXIII), i. 58, *kṛśo 'pa nārthīnām kṣeptā*.

12. T cannot be reconstructed for *b* and may be corrupt. I understand the verse somewhat differently to the European translators, and would not take *kriyāḥ* to mean 'ceremonies', the point being that, as people follow *dharma* to gain Paradise (*S.*, ii. 37, and Aśoka Pillar Edicts *passim*), such devotion as theirs could only arise, one would think, from an actual vision of Paradise.

13. Lokur and Sovani object to the dual verb in the second line as not in accord with the use of *vā*; the same objection applies to the text of i. 41*ab*, where however the defect can easily be removed by amendment.

14. For *b* cp. *S.*, i. 52*c*, and note thereon in text

15. This verse, which is not in C, is probably spurious. It is clearly related to *Rām*, ii. 119, 10, which shows Anaranya (cp. *MBh*, xiii 5661,

kingdom was at ease and independent, free from foreign rule, peaceful and prosperous, like the kingdom of Anarāya of old.

16. For then at the prince's birth in the realm of that king, as in that of Manu, son of the Sun, joy prevailed, evil perished, *dharma* blazed forth, sin was quenched.

17. Since the prosperity of the royal race and the accomplishment of all objects had been thus brought to pass, the king named his son accordingly, saying "He is Sarvārthasiddha".

18. But when queen Māyā saw the vast power of her son, like that of a divine seer, she was unable to bear the joy it caused her; then she went to Heaven to dwell there.

19. Then the queen's sister, who equalled her in majesty and did not fall below her in affection and tenderness, brought up the prince, who was like a scion of the gods, as if he were her own son.

20. Then the prince gradually grew up in all due perfection, like the young sun on the Eastern mountain, or the flame fanned by the wind, or the lord of the stars in the bright fortnight.

21, 22. Then they brought to him from the houses of his friends priceless unguents of sandalwood and strings of jewels, filled with magic herbs, and little golden carts to which deer were harnessed, and ornaments suited to his age and little elephants, deer and horses of gold, and chariots yoked with little oxen, and dolls gay with gold and silver.

7684, and *Maitrī Up.*, i. 4) to be the king referred to. I should prefer to read *rāṣṭram* as the last word of *d*, with T's *rājñah* as an alternative though inferior.

16 Co was probably right in conjecturing *kaluṣam* in *d*.

17 Co's text in *a* is so weak and differs so much from T that evidently A was partly illegible here. I accordingly accept T's reading, which is implied by FP and explains how A was misread; C is no help.

18 W thinks T may have read *jātaprahaṣā* in *c*; I doubt this.

20. All three similes exemplify the ordered growth of brightness.

21 For the magic powers of certain herbs, see Formuchi's note on this verse and *S.*, v. 31, with note thereon in my translation.

22 The words in this verse must be in the same case as in 21, so I have put them all into the accusative. But *ācalirite* might be passive and then all



23. Though but a child and attended in this fashion by the various kinds of sensory pleasure suitable to his age, yet in gravity, purity, thoughtfulness and dignity he was unlike a child.

24. He passed through infancy and in course of time duly underwent the ceremony of initiation. And it took him but a few days to learn the sciences suitable to his race, the mastery of which ordinarily requires many years.

25. But, as the king of the Śākyaas had heard from the great seer, Asita, that the prince's future goal would be the supreme beatitude, he feared lest he should go to the forests and therefore he turned him to sensual pleasures.

26. Then from a family possessed of long-standing good conduct he summoned for him the goddess of Fortune in the

should go into the nominative In *d* I think *puthīh*, though not authenticated in this sense, is certain for T's 'little fignos of men' and better than Co.'s dubious *gantrīh*, but the restoration of *c* is somewhat speculative. I take *phyuñ-nus* as = *chuñ-nus* (both being pronounced alike), comparing *phyed-du* for *ched-du* in 18*d*; and *saṃprayukta* is indicated by *T* instead of *prayukta*. For 'little oxen' the alternative to *goputhaka* is *gorūpaka* (so Pali *assa*<sup>o</sup>, *hatthirūpaka*), or even possibly *govarnaka* (cp. *vatsavarna*, *S.*, xviii. 11, and note in translation). Co.'s text is too much at variance with *T* to be authentic and W's *byuñ-dus*, though supported by the Peking edition, is surely a wrong reading.

23. In *d* *T* reads *dpal* (*śrī*) twice; *W* conjectures *dpal* for the first, i.e. *śauriyena* for *śaucena*.

24. Comparison of Co.'s MSS. with *T* shows that *A* here had the first three syllables of *b* correctly and the next two partially, the rest of the *pāda* being obliterated. *T*'s *hdu-byed* properly = *saṃskāra*, of which *pratipatti* is a synonym. Cp. *Jāt.*, 225, 23, *kālakramād avāptasamskārakarmā*, and for the Buddha's initiation *S.*, ii. 63. In *d* *T* omits *kula* and is probably corrupt (read *rañ rīgs rjes-su* for *rañ dan rjes-su*?).

25. The last *pāda* was evidently illegible in *A* except for the last two syllables, but the restoration of *T* is not quite certain, apparently *vanam* for *vanāni*. *C* is no help and I should prefer *vanam na yāyād it*.

26. The wording of *d* suggests invocations to Śrī (*Sir'avhāyana*, *Digha*, I, 11), of which Buddhists did not approve. For *abhdhāna*, see note on iii. 3.

shape of a maiden, Yaśodharā by name, of widespread renown, virtuous and endowed with beauty, modesty and gentle bearing.

27. The prince, radiant with wondrous beauty like Sanatkumāra, took his delight with the Śākya king's daughter-in-law, as the Thousand-eyed with Śacī.

28. The monarch, reflecting that the prince must see nothing untoward that might agitate his mind, assigned him a dwelling in the upper storeys of the palace and did not allow him access to the ground.

29. Then in the pavilions, white as the clouds of autumn, with apartments suited to each season and resembling heavenly mansions come down to earth, he passed the time with the noble music of singing-women.

30. For the palace was glorious as Kailāsa, with tambourines whose frames were bound with gold and which sounded softly beneath the strokes of women's fingers, and with dances that rivalled those of the beautiful Apsarases.

27. The restoration of *a* is certain, cp *Jāt*, xix. 19, *vidyotamānaṃ vapusā śrīyā ca*, and *Rām*, vi 35, 1, *Mhv*, II, 197, 5, has *Sanatkumārāpratīmo kumāro dyutimān ayam*.

28 The *harmya* is properly the upper part of the palace. For T's *vyādhīśati sma* cp iii 51

29. In *b* for *rañjiteṣu* T has *spyod-pa*, which translates *car* and *vṛt*. This is evidently the right sense, as is shown by *bhūman*. For the *vimānas* are the heavenly mansions in which the *devas* live, and are always *ākāśastha* (e.g. *Mahāvamsa*, xxvii. 13), not on earth. So at *B*, xviii. 87, the *vihāra* built by Anāthapīṇḍada is compared to 'the palace of the Lord of Wealth descended (to earth)', and similar comparisons occur elsewhere, e.g. *MBh*, v 5180, *vināśānāṃ nviśānāṃ mahātale*, *Kād*, 50, *ambaratalāvatīrṇābhīr divyavimāna-paṇkṭibhīr vāṭāṃkṛtā*, and *Kathāsaritsāgara*, xxxiv. 143. It is very doubtful what the Sanskrit word should be, if the text is correct, we can only get the sense by referring to the Naighaṇṭuka's gloss of *raj* by *gatikarman* cited in the *PW*, and this is far from satisfactory. In *c* T translates *āśraya* by *gzhi*, which is used for *ālaya*, and my translation is corroborated by C ('suited in warmth and cold to the four seasons; according to the time of year they chose a good dwelling') and by many parallels.

31. There the women delighted him with their soft voices, charming blandishments, playful intoxications, sweet laughter, curvings of eyebrows and sidelong glances.

32. Then, a captive to the women, who were skilled in the accessories of love and indefatigable in sexual pleasure, he did not descend from the palace to the ground, just as one who has won Paradise by his merit does not descend to earth from the heavenly mansion.

33. But the king, for the sake of his son's prosperity and spurred on by the goal predicted for him, abode in holy peace, desisted from sin, practised self-restraint and rewarded the good.

34. He did not, like one wanting in self-control, indulge in the pleasures of the senses, he cherished no improper passion for women, with firmness he overcame the rebellious horses of the senses, and conquered his kinsmen and subjects by his virtues.

31. For the second part of a T is two syllables short and has only *nam* *hgyur-rnams-kyis kyan* (= *vikāraiś ca*) If we read *nam-par nam* etc, the lacuna would be explained and the reading would be *vividhaiś ca bhāvair* In *d bhrūvañcitaur* has intrigued some scholars; but it is quite correct and the phrase recurs *HC*, ch. vii, 57, 1, where Cowell and Thomas translate 'raised eyebrows'. T translates by *bskyod-pa*, 'agitate', 'move', and we have to do with the root *vac*, *vuñc*, which originally meant 'move crookedly', 'in curves', then 'move', used in the *RV* of horses galloping, cp *Cariyāpitaka*, iii. 9, 10, *pādā avañcanā*, *Bhallaikāvya*, xiv. 74, and other references in *PW*

32. *Karkaśa* properly 'firm', 'hard', often of a woman's body or breasts, and then 'experienced', 'indefatigable', as in *raṇakarkaśa*, *Ram.*, v. 44, 5 (= *raṇakarmaviśānada*, *ib*, 44, 8) Cp. *BhNS*, xxiii. 59, *ratikalahasamprahāreṣu karkaśah*, and the definition of *ratikārkaśya* at *Dhūrtaviṣaṃvāda* (ed Caturbhāni), 21, 16 For *punyukarman* cp *S.*, x. 52, and vi 3

34. T shows Co's reading in the much discussed *pāda b* to be correct, and takes *visamam* to mean 'improperly' (*ma-ruṣ*). *Jananī* I understand as a synonym for *mātrgrāma*, the regular Buddhist designation for the female sex, cp. *MBh.*, xii 11141 The contrast between *jigāya* and *vyigye* is presumably a hint at the rule embodied in *Pāṇ.*, i. 3, 19.

35. He did not learn science to cause suffering to others, but studied only the knowledge that was beneficent; for he wished well to all people as much as to his own subjects.

36. And for the long life of his son he worshipped the shining constellation, whose regent is Brhaspati, and he offered oblations in a huge fire and presented the twice-born with gold and cattle.

37. He bathed to purify his body with the waters of the sacred bathing-places and his mind with the waters of the virtues, and at the same time he drank *soma* as enjoined by the Vedas and observed in his heart the self-produced bliss of religious tranquillity.

38. He spoke what was pleasant and not unprofitable; he stated what was true and not disagreeable; for self-respect made him unable to say even to himself a pleasant falsehood or a harsh truth.

39. He gave no opening to feelings of partiality or the reverse, according as he liked or disliked his petitioners, and

35 Presumably *vidyā* in *a* implies magic practices and the other forms of knowledge deprecated by Buddhists.

36 Syllables 5 to 7 of *a* are hard to read in A but corroborated by T. The star meant is Pusya, whose divinity is Brhaspati, cp. *Divy*, 639, *Pusya-naksatram* . . . *Brhaspatīdāivatam*, and *Brhatsamhitā*, xcvi. For the importance of Pusya in the Buddha legend see the text, associated with the Mahāsaṅghikas, which is translated by Przyluski, *Concile de Rājagṛha*, 88. The word Āṅgīrasa, sometimes applied to the Buddha, also hints at the connexion between him and Pusya. T takes *kṛśana* to mean 'gold', a meaning only known from the Naughantūka; in the RV it is usually translated 'pearl'.

37. I take *papau* in *d* from *pā*, 'drink', and from *pā*, 'guard'; cp. *S.* i. 59.

39. For *doṣa* = *dveṣa* in *b* cp. v. 18 below and note on *S*, xvi. 22 in text; for the idea *MBh.*, xii. 2456, and *Jāt*, xxiii. 73. The sense of *c* and *d*, unlike the text, is certain. In *c* I follow T, the confusion between *śuddha* and *labdha* appearing also in Sthiramati's commentary on the *Madhyāntarabhāga* (Calcutta O.S.), note 655, for *śuddha* as applied to *vyavahāra*, see *MBh.*, xii. 3195. The conjecture in *d* is supported by C, which translates *c* twice to bring out the double meaning, it runs, 'He determined to live in solitary retirement and

observed purity of justice as being holy ; for he did not esteem sacrifice to be so in the same degree.

40. He ever quenched straightway with the water of gifts the thirst of expectant suppliants, and with the battle-axe of good conduct, instead of by fighting, he broke down the swollen pride of his foes.

41. He disciplined the one ; he protected the seven ; seven too he abandoned and he observed five ; he won the set of three ; he understood the set of three ; he knew the set of two and gave up the set of two.

42. He did not have the guilty executed, although he adjudged them worthy of death, nor did he even regard them with anger. And he inflicted mild punishments on them, since their release too was looked on as bad policy.

43. He carried out the most difficult vows of the ancient seers ; he gave up long-cherished fends, and he obtained renown, made fragrant by virtue ; he swept away the dust of defiling passions.

decided litigation with fairness. He deemed better fortune to lie in deciding cases than in vast numbers of sacrifices.'

40 As Co. observes, the poet hints at the water poured out in giving gifts. For the second line cp. *S.*, ii. 33, and 36. The reference is firstly to the vices, peculiar to kings and subdued by his good conduct, and secondly to his external foes who submit without fighting, just as a cakravartin conquers by *dharma*, not by military might.

41. This riddle has been variously explained ; I understand it as follows. One is his self. The sevens are the constituents of a kingdom and the seven vices of kings (cp xi 31, 32 below) Five refers to the five *upāyas* (*S.*, xv. 61, and note thereon in my translation, and also *MBh.*, iii. 11306). The threes are *dharma*, *artha* and *kāma*, and either the three *śaktis* (note *prabhāva*, *S.*, i. 45), or the three parties of verse 6 above, or the three conditions, *sthāna*, *vrddhi* and *ksaya*. The twos seem to be good and bad policy (*naya* and *anaya* or *apanaya*), and *kāma* and *krodha* (*MBh.*, v. 1160, and xii. 2720 ; for a Pali reference, see *Jātaka*, V, 112, 24-5, where the avoidance of *kodha* and *hāsa* (= *harṣa*) constitutes the *khattiya vata*).

43. For c cp. *S.*, i. 59. In *ā* there is a play on words, *rajoharaṇa* meaning 'duster' (or 'broom' ?).

44. He did not desire to exact revenue beyond the amount due, he had no wish to covet the goods of others. And he did not desire to expose the wickedness of his adversaries, nor did he wish to bear wrath in his heart.

45. Since the monarch behaved thus, his servants and the citizens followed the same course, just as, when the mind of a man in mystic trance has become wholly calm and is compact of tranquillity, his senses become so likewise.

46. Then in the course of time the fair-bosomed Yaśodharā, bearing her own fame, bore to the son of Śuddhodana a son, Rāhula by name, with the face of Rāhu's adversary.

47. Then the ruler of the earth, in possession of the son he had longed for and fully assured of the prosperity of his race, rejoiced at the birth of a grandson as much as he had rejoiced at the birth of a son.

48. Overjoyed at the thought that his son would feel paternal affection, just as he himself felt it, he attended to the various ceremonies at the proper season, as if in his love for his son he were on the point of mounting to Paradise.

44. *Bali* means land revenue, the king takes his one-sixth without adding illegal cesses. For *apavr̥tta* in the sense of 'illegal', 'not customary', see *KA.*, ii. 26, 3, and *MBh.*, v. 7534. The verb in *d* is uncertain, but *avvākṣīt* from *vah* corresponds fairly with *T* and is the soundest palæographically. Is it merely a coincidence that *Mahābhāṣya*, III, 279, 10, gives *acikṛṣīt* and *ajihṛṣīt* next to each other as examples of this aorist?

45. Cp. *KA.*, viii. 1, 16, *svayam yacchīlas tacchīlāḥ prakṛtayo bhavanti*

46. As Leumann points out, Aśvaghoṣa derives Rāhula from Rāhu and *lā*, 'take' (= 'kill'), so that Rāhula has not merely a face like the moon, but his face is that of Rāhu's foe. When Yaśodharā carries her own fame, the reference is presumably to her carrying the Buddha's son in her womb. C has for this word, 'when Yaśodharā grew up gradually in age'; did it read *svavayodharāyām*?

47. *Paramapratīta* could also mean 'highly delighted'.

48. The precise point of the comparison in *d* escapes me; Formichi holds that he wanted to go to Paradise, now that he was sure of funeral offerings, and translates *putrapriyaḥ*, 'beloved of his sons'.

49. Abiding in the path of the great kings of the golden age, he practised austerities without even doffing the white garments of ordinary life and worshipped with sacrifices that brought no injury to living creatures.

50. Then by his good merit he shone forth gloriously with the splendour of sovereignty and of asceticism alike and was illumined by his family, conduct and wisdom, wishing to diffuse brightness like the thousand-rayed sun.

51. And he, whose sovereignty was established, honoured and intoned the holy chants of Svayambhū and performed works of great difficulty, like Ka in the primeval age when he wished to produce creatures.

52. He laid aside weapons, he pondered on the *Śāstra*, he pursued holy calm, he undertook the law of restraint; like one who is self-controlled, he was not a slave to any object of sense; he looked like a father on all his domains.

53. For he maintained the kingdom for the sake of his son, his son for his family and his family for his renown, his fame for heaven, heaven for the sake of his self; he only desired the continuance of his self for the sake of *dharma*.

54. Thus he performed the manifold *dharma*, which is

49. For *prāthamakalpika* cp *AK.*, II, 172.

50. I question if this, the usual rendering of *d*, brings out the force of the simile; it can hardly be so jejune. Perhaps *teja utsisṛkṣuh*, as applied to the king, 'about to abandon sovereignty', or 'martial behaviour' (foreshadowing *tatyāja śāstram* in 52); or else can *c* be construed to apply to the sun?

51. The first line is not clear; *ācika*, properly part of the *Sāmaveda*. *Svāyambhuva* is difficult; perhaps 'revealed by Svayambhū' (so T), or else read *svayambhuvam*. There seems to be a veiled reference to the Buddha, who is called Svayambhū at *AK.*, II, 56, and repeatedly in the *LV* and *Mahāvāna* works. The second line means that he performed austerities, the Brāhmanas often saying of Prajāpati, when about to create, that *tapo 'apta*. Āsvaghosa applies *duṣkara* to *tapas* below, xii. 94, and at *S.*, iii. 4.

52. As Formichi observes, *vaśi* in *c* could mean 'one who bears rule', suggesting the absurdity, 'like a king he possessed no kingdom'. Similarly in *d*, taking *viśayān* as 'objects of the senses'.

54. For *nipāta*, a Vedic word, cp. *S.*, xviii 31.

observed by the religious and is established through revelation, ever hoping that, now that the prince had seen the face of his son, he would not go to the forest.

55. Kings who in this world desire to preserve their personal sovereignty guard their sons, but this *dharma*-loving lord of men by letting his son loose among the objects of sense kept him from *dharma*.

56. But all the Bodhisattvas, those beings of incomparable natures, first tasted the flavour of worldly pleasures and then, when a son was born to them, left for the forest. Hence, though the motive cause was fully developed in him by the accumulation of past acts, he enjoyed sensual pleasure till he reached Illumination.

55 In *d* I do not follow Co's reading, because the collocation of perfect and imperfect is awkward, subscript *va* and *u* are easily confused in A C and the modern translators take the first line to mean that kings who desire to keep the sovereignty in their families guard their sons from evil ways. But *KA.*, i. 17, and 18, suggests a more sinister interpretation. The most dangerous enemy of a king is his son, if he wishes to keep the rule in his own hands (*ātmasamsthām*, cp. *KA.*, viii. 2, 5), he holds him under guard and does not let him go free in his domains (*viśayeṣv amuñcan*)

56. *Anupamasattva* implies that the Bodhisattvas were not to be criticized for tasting sensual joys, cp. the discussion and verses quoted *AAA.*, 540 (*acintyā hi jñātmañjāḥ*). *Hetu* in *c* refers to the three *kuśalamūlāni*; cp. xii. 68 below, and *S.*, v. 16, and remarks on the subject in the Introduction.



## CANTO III

## THE PRINCE'S PERTURBATION.

1. Then upon a time he listened to songs celebrating the forests, with their soft grass, with their trees resounding with koils' calls, and with their adornment of lotusponds.

2. Then hearing of the entrancing character of the city groves, beloved of the womenfolk, he set his heart on an expedition outside, like an elephant confined inside a house.

3. Then the king learnt of the state of mind of that heart's desire, styled his son, and directed a pleasure excursion to be prepared worthy of his love and majesty and of his son's youth.

4. And, reflecting that the prince's tender mind might be perturbed thereby, he forbade the appearance of afflicted common folk on the royal road.

5. Then with the greatest gentleness they cleared away

1. C has 'singing girls told the prince (sc. of the forests) with beating their instruments and singing to the sound of lutes' which supports T's reading adopted in the text and also my interpretation of *nibaddhāni*. For the tradition, see *RL*, 107. C is mostly very free throughout this canto, especially in the description of the prince's progress.

3. The verse recurs in a corrupt form, *Divy.*, 408. Co, followed by all the translators except W, Sovani and Nandargikar, takes *putrābhdhānasya* as = *putrēnābhūtasya*, which, though possible, is somewhat difficult and requires a poorer meaning for *bhūvam*, cp. ii. 26, and *S*, ix. 34, x. 3.

4. *Samvega* as a religious term denotes the first step towards conversion, when perturbation of mind is produced by something and leads to consideration of the inherent rottenness of the world and so to the adoption of the religious life. Thus a phrase is put into the king's mouth, that means more than he intends.

5. For the usual rough way of clearing the road for royal personages, see the opening scene of the *Svapnavāsavadatta*. There is a reminiscence of this verse in the passage of the *Divy.* referred to under verse 3 above.

on all sides those whose limbs were maimed or senses defective, the aged, sick and the like, and the wretched, and made the royal highway supremely magnificent.

6. Then, when the road had been made beautiful, the prince, after receiving permission, descended at the proper time in full splendour with well-trained attendants from the top of the palace, and approached the king.

7. Thereon the ruler of men, with tears in his eyes, gazed long at his son and kissed him on the head; and with his voice he bade him set forth, but out of affection he did not let him go in his mind.

8. Then the prince mounted a golden chariot, to which were harnessed four well-broken horses with golden gear, and with a driver who was manly, skilful and reliable.

9. Then, like the moon with the constellations mounting to the sky, he proceeded with a suitable retinue towards the road which was bestrewn with heaps of brilliant flowers and made gay with hanging wreaths and fluttering banners.

10. And very slowly he entered the royal highway, which was carpeted with the halves of blue lotuses in the shape of

8. For the description of the charioteer, cp *Jāt.*, 226, 12.

9. In *a* the Sanskrit of T's *hbras-spos* is uncertain; the natural meaning is 'perfumed rice'. The Peking edition's *hbras-sbos* suggests *hbras-so-ba* = *lāja*, but the metre does not allow the extra syllable in T. Possibly *hbras-spos* should have this sense, for there are countless passages in both epics, the *Jātakas*, *Kathāsaritsāgara* and elsewhere showing the use of flowers and *lāja* at triumphal entries. C however only refers to flowers and I have therefore retained the colourless *°jālan* in the text.

10 A's *kīryamāṇaḥ* in *b* is difficult and ought to be *avakīryamāṇaḥ*, as conjectured by Bohtlingk; T does not show the case-ending, though its *bkram-pa* implies 'filled with', which could only apply to the road, and not 'beshowered with', the meaning required if the prince is meant. C is no help. For my conjecture cp. verse 25 below, *kīrṇaṇ* . . . *rājapathan* . . . *paruraḥ*, and xiii. 32. An exact parallel is *Kathāsaritsāgara*, xlv, 73, 74; but A's text can be supported by *ib*, xxxiv. 126, and *Rām.*, vi 44, 31 (*avakī* in both cases), and *Rām.*, vi. 39, 2 (*kī*) A's reading makes *abhivikṣyamāṇaḥ* in *d* poor, as the idea is already fully expressed by its first line, so that one would have to

eyes open to their widest in excitement, as all around the citizens gazed at him.

11. Some praised him for his gracious bearing, others worshipped him for his glorious appearance, but for his benignity others wished him sovereignty and length of days.

12. From the great houses humpbacks and swarms of dwarfs and Kirātas poured forth, and from the meaner houses women ; and all bowed down as to the flag in the procession of the god.

13. Hearing the news from their servants, "the prince, they say, is going out", the women obtained leave from their elders and went out on to the balconies in their desire to see him.

14. They gathered together in uncontrollable excitement, obstructed by the slipping of their girdle-strings, as they put their ornaments on at the report, and with their eyes still dazed by sudden awakening from sleep.

15. They frightened the flocks of birds on the houses with the jingling of zones, the tinkling of anklets and the clatter

accept T's variant there Note the comparative *sphītatara* to show a high degree. *Arḍha* is unusual in these comparisons ; the stock word is *dala* (e.g., *S*, vi. 26). Compare *R*, xi 5, *pauradr̥ṣṭkṛtamārgatoraṇau*, where by *torāṇas* are meant strings of lotuses hung along the sides of the road.

12. Humpbacks, Kirātas and dwarfs are regularly mentioned in Buddhist and Jain works and in Sanskrit literature, at least from *KA* onwards, as inhabiting the harems The reference in *d* is to Indra's banner, *S*, iv. 46, shows the sense to be that the people bowed down to the Buddha as to the flag, not that their bowing was like the flag's.

13. The frequent representations of such scenes in contemporary sculpture shows that 'balconies' best renders the idea of *harmyatalāni*. The *mānya jana* are more likely to be the older women of the family than the male head of the household.

14. *Vinyasta* in *c* can only mean 'put in order', 'arranged', not 'put on awry', as has been suggested T supports A's reading, and I do not think we should amend (e.g., Speyer's *vr̥thātta*°, 'taken up at random').

15. For a cp. *S*, vi. 6 and 7, and for *c* *ib*, 8, and *Rām.*, ii. 101, 42 The reading and sense of *d* are uncertain. Either as above (so Co and Formich),

of their steps on the stairs, and reproached each other for jostling.

16. But some of these magnificent women, though longing made them try to rush, were delayed in their movements by the weight of their chariot-like hips and full breasts.

17. But another, though well able to move with speed, checked her steps and went slowly, modestly shrinking as she covered up the ornaments worn in intimacy.

18. Unquiet reigned in the windows then, as the women were crowded together in the mutual press, with their earrings ever agitated by collisions and their ornaments jingling.

19. But the lotus-faces of the women, emerging from the windows and mutually setting their earrings in perpetual commotion, seemed like lotuses stuck on to the pavilions.

20. Then with its palaces full to bursting with young women, who threw the lattices open in their excitement, the

though *samākṣip* in this sense is very rare, or 'colliding with each other in their haste' (so Schmidt and others, i.e. °*vegāc* or °*vegaiś*?) For the latter idea cp. *R*, xvi. 56, and *SP.*, 74, 10

16. The more usual comparison of the hips is to a chariot-wheel, already referred to apparently at *RV.*, x. 10, 7. But cp. *Vikramorvaśīya*, i. 11, *ratho-pamaśronyāk*. The Indian editors suggest taking *ratha* in the sense of *avaṣaya* known to the lexica, which is not so good. The comparison presumably is of roundness, the reference being to the two sides of a chariot with rounded tops, as shown in contemporary monuments. *PW* has no occurrence of *sotsuka* as early as this.

17. T apparently divided *hriyā pragalbhā*, but is not clear; cp. *lajjāpragalbham*, *Jāt.*, 116, 16. *Rahak* here = *surata*, as in *R.*, viii. 57; cp. *rahaḥ-samyoga* at *Bṛhaddevatā*, iv. 57. Contemporary statuary, e.g. at Sanchi, shows naked women with a girdle round the hips, which left the private parts visible; as proved by numerous references in literature, it was not taken off even *rahaḥ*. Note also iv. 33.

19. The verse recalls the fragment of a Buddhist *torana*, illustrated Vogel, *La Sculpture de Mathurā*, pl. VIII. The suggestion is that the windows are ponds and the earrings birds among the lotuses.

20. In *b* Kern's amendment should probably be accepted. The context shows that *vātāyana* and *vāṭayāna* are not the same. The latter is unknown except for *Mhv.*, III, 122, 5, where the MSS. also read *vāṭapāna*, this last in

city appeared as magnificent on all sides as Paradise with its heavenly mansions full of Apsarases.

21. From the narrowness of the windows the faces of these glorious women, with their earrings resting on each other's cheeks, seemed like bunches of lotus-flowers tied to the windows.

22. The women, looking down at the prince in the street, seemed as if wishing to descend to earth, while the men, gazing up at him with upraised faces, seemed as if wishing to rise to heaven.

23. Beholding the king's son in the full glory of his beauty and majesty, the women murmured low, "Blessed is his wife", with pure minds and from no baser motive ;

24. For they held him in reverent awe, reflecting that he with the long stout arms, in form like the visible presence of the god whose symbols are flowers, would, it was said, resign his royal pomp and follow the religious law.

25. Thus the first time that the prince saw the royal

Pali=Sk. *vātāyana* in sense and its latticework shutter (Coomaraswamy, *Eastern Art*, III, 196) is mentioned. I take it that Aśvaghosa understands by *vātāyana* a kind of oriel window projecting from the wall in which to take the air, and by *vātayāna* or *vātayāna* some kind of shutter, possibly lattice-work, which acted as protection against too strong a wind. The use of *karāla* here is an extension from compounds like *damstrākarāla*, and, though not fully recognized in the dictionaries, is to be found thus or in the form *karālita* in the works of Bāṇa, Dandin, Mayūra, Budhasvāmin, Māgha, etc. ; in view of Pali having the word in the form *kalāra*, it seems that the earliest use in this sense is in the Hathigumpha inscription of Khāravela in the expression *sriṅkalā-rasarīravatū* (*Ep Ind.*, XX, line 2 of inscription, which Konow, *Acta Or*, I, 39, takes otherwise). See also Charpentier, *Monde Oriental*, xxvi-xxvii, pp. 135-136.

21. This verse with its repetition of previous ideas and words can hardly be authentic

23. The last *pāda* recurs almost verbatim *Divy*, 318, 14.

24. *Puṣpaketu* as a name for Kāmadeva is rare (only one reference in *PW*, also *Gaṇḍāstotra*, 8) ; it could also mean 'flower-bannered'

25. The question is whether we should understand *punarbhāvam* or 'punarbhāvam' in *d*, on which T is not clear (*JRAS*, 1929, 539) and C not to

highway, it was thronged with respectful citizens, clad in cleanly sober guise; and he rejoiced and felt in some degree as if he were being re-created.

26. But when the Śuddhādhivāsa gods saw that city as joyful as Paradise itself, they created the illusion of an old man in order to incite the king's son to leave his home.

27. Then the prince saw him overcome with senility and different in form to other men. His interest was excited and, with gaze steadily directed on the man, he asked the charioteer:—

28. “Good charioteer, who is this man with white hair, supporting himself on the staff in his hand, with his eyes veiled by the brows, and limbs relaxed and bent? Is this some transformation in him, or his original state, or mere chance?”

29. When the chariot-driver was thus spoken to, those very same gods confounded his understanding, so that, without seeing his error, he told the prince the matter he should have withheld:—

30. “Old age it is called, that which has broken him down,—the murderer of beauty, the ruin of vigour, the birth-place of sorrow, the grave of pleasure, the destroyer of memory, the enemy of the senses.

be used safely. I think the poet meant the former to be understood primarily, with the latter as a hidden meaning hinting at the prince's future Enlightenment; but I know no other occurrence of *punarbhāva* without *a*. I follow T in taking *kīṃcit* with *d*.

26 *Divy*, 408, 18, copies *a* 'The infinitive *prayātum*, as Bhandari rightly sees, can only be governed by *saṃcodana*, the root *cud* taking the infinitive. In order to apply to the old man, the reading would have to be *prayāntam*, which is how T takes it.

28 T seems to have understood in *d*, 'is this change in him natural or chance?' So Schmidt, but I prefer to follow Co. and retain the opposition between *vikriyā* and *prakṛti*; a partial parallel at *R.*, viii. 86, and Mallinātha thereon. C accepts the same opposition, but omits *yadr̥cchā*.

30. Cp. *S*, ix 33, and *Mhv.*, II, 152, 20.

31. For he too sucked milk in his infancy, and later in course of time he crawled on the ground ; in the natural order he became a handsome youth and in the same natural order he has now reached old age."

32. At these words the king's son started a little and addressed the charioteer thus, "Will this evil come upon me also ?" Then the charioteer said to him :—

33. "Inevitably by force of time my long-lived lord will know this length of his days. Men are aware that old age thus destroys beauty and yet they seek it."

34. Then, since his mind was purified by his intentions in the past and his good merit had been accumulated through countless epochs, he was perturbed in his lofty soul at hearing of old age, like a bull on hearing the crash of a thunderbolt near by.

35. Fixing his eye on the old man, he sighed deeply and shook his head ; and looking on the festive multitude he uttered these words in his perturbation :—

36. "Thus old age strikes down indiscriminately memory and beauty and valour, and yet with such a sight before its eyes the world is not perturbed.

37. This being so, turn back the horses, charioteer ; go quickly home again. For how can I take my pleasure in the garden, when the fear of old age rules in my mind ?"

31. *Kālena bhūyaḥ* is clumsy in *b* and there is much to be said for amending to *bālena*, to balance *śiśuve* and *yuvā*, C perhaps had this, 'then a boy playing at games', the idea then being of *pāṃsukrīḍita*, playing in the dust, not of crawling.

32. I do not think T's *ḥdar*, 'tremble', necessarily supports Speyer's *cakitaḥ* for *calitaḥ* in *a*.

33. As the Indian editors observe, *āyusmat* is the form of address to be used by a charioteer to his *rathin* ; the poet intends it not only thus but also in its full sense.

34. *Āśaya* (for which see *AK.*, index s v.) means the disposition or attitude taken towards the religious life, not intentions in general. It may imply here the Buddha's resolve in past lives ultimately to become a Buddha, something like the *bodhicitta* of the *Mahāyāna*.

38. So at the bidding of his master's son the driver turned back the chariot. Then the prince returned to the same palace, but so lost in anxiety that it seemed to him empty.

39. But even there he found no relief, as he ever dwelt on the subject of old age; therefore once more with the permission of the king he went out, all being ordered as before.

40. Thereupon the same gods created a man with body afflicted by disease, and the son of Śuddhodana saw him, and, keeping his gaze fixed on him, he said to the charioteer:—

41. "Who is this man with swollen belly and body that heaves with his panting? His shoulders and arms are fallen in, his limbs emaciated and pale. He calls out piteously, "mother", as he leans on another for support."

42. Then the charioteer replied to him, "Good Sir, it is the mighty misfortune called disease, developed in full force from the disorder of the humours, that has made this man, once so competent, no longer master of himself".

43. Thereupon the king's son looked at the man compassionately and spoke, "Is this evil peculiar to him, or is the danger of disease common to all men?"

44. Then the chariot-driver said, "Prince, this evil is shared by all. For men feast and yet they are thus oppressed by disease and racked by pain".

45. Hearing this truth, he was perturbed in mind and trembled like the reflection of the moon on rippling water; and in his pity he uttered these words in a somewhat low tone:—

40 T may have read *dr̥ṣṭvaiva* at the beginning of c, but is not clear.

41. For *samāśritya* cp. *Rām.*, iv. 24, 2, *tvān samāśritya Tārā vasatu*, and *MBh*, v. 5633, *paravīryaṁ samāśritya*.

44. T's reading in *d* is not good, but is connected with its reading in 46*d*. In neither case has C any hint of it (in 44, 'Who has a body necessarily has pain, yet the stupid contentedly go on rejoicing', and in 46, 'Disease the robber arrives unexpectedly, and yet they feast and rejoice') The connexion in sense of the two lines is not obvious at first, but the charioteer has in mind the festal crowds around and explains how they too are subject to disease.



46. "This is the calamity of disease for mankind and yet the world sees it and feels no alarm. Vast, alas, is the ignorance of men, who sport under the very shadow of disease.

47. Turn back the chariot, charioteer, from going outside ; let it go straight to the palace of the chief of men. And on hearing of the danger of disease, my mind is repelled from pleasures and shrinks, as it were, into itself."

48. Then he turned back with all feeling of joy gone and entered the palace, given over to brooding ; and seeing him thus returned a second time, the lord of the earth made enquiry.

49. But when he learnt the reason for his return, he felt himself already abandoned by him. And he merely reprimanded the officer in charge of clearing the road, and angry though he was, imposed no severe punishment on him.

50. And he further arranged for his son the application of sensual attractions in the highest degree, hoping, "Perhaps he will be held by the restlessness of the senses and not desert us".

51. But when in the women's apartments his son took no pleasure in the objects of sense, sounds and the rest, then he directed another excursion outside with the thought that it might cause a change of mood.

46. Note *ca . . . ca* in the first line denoting simultaneity ; *paśyan* therefore should not be taken as governing *a*, cp. the similar construction in 61ab. T's *svasthaś ca* is good and may be right. In *d* (see preceding note) read in T *bzhad-gad-byed* (= *hasanti*) ; W's note 2, p. 27, is based on the misreading *gañ*.

47. In *c ca* which T omits is difficult ; query *śrutvaiva*, 'immediately on hearing', or Gawroński's *śrutvā hi* ?

48. W's note 3, p. 27, is to be explained by a confusion of *hgro* and *gros* (for which see S. C. Das, *Tibetan Dictionary*, 253a).

49. The construction of the second line is difficult as it stands ; for *nogradanḍah* should mean 'averse from severe punishment', not as above. Simplest would be to amend *ca* to *hi* in *d*. Or take *ca . . . ca* as making the first clause dependent on the second, i.e. 'if he merely reprimanded etc., it was that, even when angry, he was averse from severe punishment'.

50 For *viṣaya-pracāra* which is much better than *prakāra*, cp. *S.*, xiv. 48, and note *ib.*, xvii. 25.

52. And as out of his affection he understood his son's state of mind and took no account of the dangers of passion, he ordered suitable courtesans to be present there, as skilled in the arts.

53. Then the royal highway was decorated and guarded with especial care; and the king changed the charioteer and chariot and sent the prince off outside.

54. Then as the king's son was going along, those same gods fashioned a lifeless man, so that only the charioteer and the prince, and none other, saw the corpse being borne along.

55. Thereon the king's son asked the charioteer, "Who is being carried along yonder by four men and followed by a dejected company? He is dressed out gorgeously and yet they bewail him".

56. Then the driver's mind was overcome by the pure-natured Śuddhādhivāsa gods and, though it should not have been told, he explained this matter to the lord of mankind:—

52 The question of the readings in *b* is difficult. A's *samvegadosān* is odd, either it implies that there was something wrong in *samvega*, the first step to salvation, which is absurd, or *doṣa* must mean 'danger', a not uncommon meaning (ep. *Ind Ant*, 1933, 113), but ambiguous in the context. Combining A and T, *samrāgadosān* and the text adopted are the most plausible and better than the reading of either of them, *rāga* being preferable to *samāga*. *KS.*, i 3, 16, enumerates 64 *kalās*.

55. A's reading in *d* involves taking *hriyate* as well as *avarudyate* in the relative clause, which is difficult. T omits the relative and translates *esah* by *pha-gi*, 'yonder', so that both verbs are taken in the principal sentence. Like C it employs a phrase meaning 'highly adorned', and *vibhūṣita* is not strong enough, possibly the intensive *bobhūṣita*? As I cannot determine the syllable, I leave a gap. There are many references in literature to the decking out of corpses at funerals, especially for kings, such as *Avadānaśataka*, II, 134, 5, *LV*, ch. 14, 190, 10, *Divy.*, 28, 1, and 562, 3 (= *Majjhima*, II, 73), *MBh.*, xii. 5740, and *antyaamanḍana* at *Kumārasambhava*, iv. 22, and *R*, viii. 70; an explanation of sorts at *Chāndogya Up.*, viii. 8, 5.

56 *Sya* in *a* is hardly possible, probably derived from a misread *tatusa* in the original. *Arthavat* in the sense of 'man' is known to the lexicā

57. "This is someone or other, lying bereft of intellect, senses, breath and qualities, unconscious and become like a mere log or bundle of grass. He was brought up and cherished most lovingly with every care and now he is being abandoned."

58. Hearing the driver's reply, he was slightly startled and said, "Is this law of being peculiar to this man, or is such the end of all creatures?"

59. Then the driver said to him, "This is the last act for all creatures. Destruction is inevitable for all in the world, be he of low or middle or high degree".

60. Then, steadfast-minded though he was, the king's son suddenly became faint on hearing of death, and, leaning with his shoulder against the top of the chariot rail, he said in a melodious voice:—

61. "This is the end appointed for all creatures, and yet the world throws off fear and takes no heed. Hardened, I ween, are men's hearts; for they are in good cheer, as they fare along the road.

only, but is probably to be recognized at *MBh*, xiii. 5903, and *Jāt.*, xii. 21 (divide *tavārthavatsu carita°*, the wording recalling *S.*, xviii 25). It is used here for the play on words.

57. In *a guna* is ambiguous, 'attributes of *buddhi*, etc', or 'objects of sense', or 'qualities' generally. I take the original reading in *d* to have been *priya* doubled to express intensity of feeling, a common enough use. T less probably could be read as *priyaḥ priyais*; FP has 'then, much loved, he is abandoned for ever'.

58. T omits *ayam* in *d* and may have had Cappeller's *athavā*; it is not certain, as it sometimes inserts similar conjunctions, which are to be understood, though not expressed in the Sanskrit.

60. The *kūbara* is the curved rail on the top of the breastwork on each side of the chariot (*JRAS*, 1931, 577). The exact sense of *nīhrāḍa* or *nīhrāḍa* seems to be uncertain, but I doubt if it ever means 'loud'. I follow T in translating it, and probably in those passages where it looks as if it might mean 'loud', it means 'thrilling', which would do here. Loudness of voice is obviously out of the question.

61. *Adhvan*, the road to the next life.

62. Therefore, charioteer, let our chariot be turned back ; for it is not the time or place for pleasure-resorts. For how could a man of intelligence be heedless here in the hour of calamity, when once he knows of destruction ? ”

63. Though the king's son spoke to him thus, he not merely did not turn back but in accordance with the king's command went on to the Padmaṣaṇḍa grove, which had been provided with special attractions.

64. There the prince saw that lovely grove like the grove of Nandana, with young trees in full bloom, with intoxicated coils flitting joyously about, and with pavilions and tanks beautiful with lotuses.

65. Then the king's son was carried off by force to that grove, crowded with troops of beautiful women, and was afraid of obstacles to the religious life like some anchorite novice conveyed by force to the palace of the monarch of Alakā, filled with glorious Apsarases.

62 A's *rathan* must be an error In *b* it is not clear if T read °*bhūmīr* with A or °*bhūmer* , but the construction of the former seems impossible.

63 Bohtlingk conjectured °*guktāt tu*, and it would be possible to understand T thus or as taking it as an adverb, as Co does , but either expression seems to me odd and it is better to take *viśesa* in the sense of 'excellence', often found in Aśvaghoṣa, and to understand it as referring to verse 52 above.

64. *Vimānavat* also applies perhaps to Nandana, 'having heavenly mansions', for *vimānas* in pleasure groves see *Jāt*, xxviii. 6, xxxi. 4, and p. 192, 23. In *c* I follow Sovam in dividing *sa kamala*°, otherwise the compound is clumsy and a word is wanted to mark the change of subject from 63. For the misplacement of *iva* in *d* see the Introduction

65 This verse is of doubtful authenticity That it is not in C is only a minor point, but it comes in clumsily after the preceding verse The comparison in the second line is weak and unlike Aśvaghoṣa, and the application of *vighnakātara* to the prince at variance with the next canto *Kahla* and *Alakā* do not occur elsewhere in the poet's works, and *varāpsarorūptam* is a faulty expression, cribbed perhaps from iv 28, where it is used correctly. For *Alakā*, see W. Wüst in *Studia Indo-Iranica*, 181-212.

## CANTO IV

## THE WOMEN REJECTED.

1. Then the women went forth from the city garden, their eyes dancing with excitement, to meet the king's son, as if he were a bridegroom arriving.

2. And, as they approached him, their eyes opened wide in wonder and they welcomed him respectfully with hands folded like lotus-buds.

3. And they stood around him, their minds absorbed in love, and seemed to drink him in with eyes that were moveless and blossomed wide in ecstasy.

4. For the glory of the brilliant signs on his person, as of ornaments born on him, made the women deem him to be the god of love in bodily form.

5. Some opined from his benignity and gravity that the moon had come down to earth in person with his rays veiled.

6. Enthralled by his beauty, they writhed suppressedly, and, smiting each other with their glances, softly sighed.

7. Thus the women did no more than gaze at him with their eyes and were so constrained by his power, that they neither uttered anything nor laughed.

4. There are many Buddhist tales of people being born with ornaments on them; cp. *Kāl.*, 72, *sahajabhūṣaṇar iva mahāpuruṣalakṣaṇair*

5. T in the second line has *gsuñ*, not *gsar* as in W's text. *Iti* in *d* was conjectured by Bohtlingk and is confirmed by C

6. I translate *jajrmbhāre* in the *Dhātupāṭha*'s sense of *gātravināma* on the strength of T's *lus ni rñams* (for *rñam*) *hgyur-zhiñ*, cp. *S*, vii. 3, and my notes thereon, and the gloss at AAA., 316, *kāyaparāvartanād vjñmbhamāñāh*. *Jrmbhāṇa* is a sign of love.

7. Laughter is a regular method of attracting love, hence T's *jahrsuḥ* is inferior.

8. But the purohita's son, the sagacious Udāyin, seeing them to be so embarrassed by love as to be attempting nothing, addressed these words to them :—

9. “You are all of you skilled in all the arts, adepts at captivating the feelings, possessed of beauty and charm, and pre-eminent in your endowments.

10. With these gifts you would even grace the Northern Kurus and the pleasaunce of Kubera, much more than this earth.

11. You could make even lust-free seers waver, and captivate even gods who are accustomed to the Apsarases.

12. And by your knowledge of the sentiments, your blandishments, your wealth of charm and beauty, you have power over women, how much more than over men in respect of passion ?

13. When with such qualities you are lax, each of you, in your own special accomplishment, and exhibit such conduct, I am displeased with your simplicity.

10. *Śobhayata* and *śobhayatha* are unmetrical, metre and sense alike require *śobhayeta*. The Northern Kurus are famous for their love enjoyments ; cp. *AKV.*, iii, 213, 15, and *AK.*, III, 183

11. The missing syllable in *c* cannot be *ścā*, as this would be unmetrical. T translates *kāhān* by *śes-pa* (*jñā*), and this is the regular meaning given in commentaries (e.g. Mallinātha on *Śrīsupātavadhū*, ix 83), also in Prakrit (e.g. *Saptasāhita*, 225). That it thence passes to the meaning given above is shown by *Jāt*, xiii. 8, *antahpurāsundarīnām vapurvulāsuiḥ kaliteksaṇo 'pi*, ‘though his eyes were accustomed to, etc.’

12. T shows clearly that *b* is a single compound, the reading *cāturyāḍ rūpa°* of Co.'s MSS. is clumsy and *cāturyarūpa°*, indicated by A, against the metre. Evidently therefore we must amend on the lines of 9c above.

13. Neither Co.'s conjecture nor T's reading give a good sense in *b*. Each courtesan has her own special accomplishment as recounted later, and none of them are showing them off. *Viyukta* is no doubt difficult and the meaning suggested rare (Finot, ‘paressenses’); but it is the only way to get a good sense out of the verse. The sense of *ārjava*, ‘naiveté’, is made clear by the next verse and Udāyin's subsequent recommendation of *anṛta*.

14. Conduct such as this of yours would be more proper in brides who narrow their eyes in shame, or even in the wives of cowherds.

15. As for the argument that he is steadfast and exalted by the power of his majesty, after all the might of women is great ; therefore show determination in this matter.

16. Of old time, for instance, the great seer, Vyāsa, whom even the gods could hardly contend with, was kicked with her foot by the harlot, Kāśisundarī.

17. Manthāla Gautama, desirous of intercourse with the courtesan, Jaṅghā, and wishful of pleasing her, of old carried forth dead bodies with that end in view.

14. *Kuc* compounded with *m* is very rare (*samnikuc* only in *PWK*, instances in Schmidt's *Nachtrage* from late *kāvya*, and a variant at *BhNS.*, vi. 57).

15 *Yad api* followed by *iti* is a regular way of introducing an argument to be rebutted; cp. vi. 21. T's *vīraḥ* in *a* may be right, A has *ayan dhīraḥ* (the change of *m* to *n* in the first word necessitates *dh* and resolves the ambiguity of the character) and C may have had either, 'now though the prince restrains his mind with great firmness'. In *d iti* is poor, T so mixes *de* and *hdi* up in adverbial formations that it may be taken to read *itaḥ* here, though *ataḥ* would be slightly better.

16. The story is unidentified and it is uncertain if Kāśisundarī is a proper name or not. Cp. *S.*, vii 30.

17. This verse is most probably not authentic. All the other names in this speech are mentioned by C and are referred to elsewhere by the poet, while FP in its parallel prose passage (p 726b) also omits it. The story is unknown; I can trace no such name as Manthāla or Mānthala (which latter breaks the metro), and Jaṅghā I can only connect with Janghārī of *MBh.*, xiii. 256, and Jaṅghābandhu, *ib.*, ii. 111. The readings are difficult, *bhrksu* is not likely to be used by Aśvaghoṣa of a mendicant other than a Buddhist and has to be taken therefore as a desiderative of *bhāj*, as is corroborated by its being co-ordinated with *pīprīṣu* by *ca*. *Tadarthānītham* is suspicious; T may take it as 'for the sake of her wealth', which does not accord with the rest of the verse, and Formichi ingeniously suggests 'to procure money for her'.

18. A young woman, low in caste and standing, gratified the heart of the great seer, Dīrghatapas Gautama, when he was old in years.

19. Similarly the sage's son, Rṣyaśrīga, who had no knowledge of women, was entrapped and borne off by Śāntā with various wiles.

20. And the great seer, Viśvāmitra, though he had entered on mighty austerities, was captivated by the Apsaras, Ghṛtācī, and deemed ten years with her but a day.

21. To many such seers as these have women brought emotion; how much more then can they to the innocent son of a king in the flower of his youth?

22. This being so, exert yourselves boldly, so that the good fortune of the king's family may not turn away from here.

23. For ordinary women captivate lovers of the same class as themselves; but they only are truly women who ensnare the feelings of high and low alike."

24. On hearing these words of Udāyin, the damsels were so to speak cut to the heart and set themselves to the task of capturing the prince.

25. As if somewhat frightened, the women made gestures designed to cause rapture with brows, looks and blandishments, with laughter, frolicking and movements.

18. In Brahmanical works the form of the name is usually Dīrghatamas, for the story *MBh.*, i. 4209ff (Poona ed., i. 98).

19 Cp *S*, vii 34. For Rṣyaśruga's ignorance of women cp. *Rām.*, i. 9, 3, and *Mhv.*, III, 143ff

20 Cp *S*, vii. 35, and *Rām.*, iv. 35, 7. The story is told in full, *Rām*, i. 65, substituting Menakā for Ghṛtācī, verses 12-13 recalling this verse

24. *Pāda c* is difficult. Rashivadekar in Sovani's edition takes *ātman* in the sense of *yatna* as given by the lexica (v. *PW*, s.v. 9). A better alternative is to take *saṁāruḥ* as used in *Kauṣītaki Up*, iii. 6, *prajñāyā manaḥ saṁāruhya*, 'setting the mind to work by *prajñā*', this develops from the sense 'mount', 'take one's stand on', and goes back to passages such as *Jaiminīya Upaṁśad Brāhmaṇa*, ii 3 (*JAOS*, 16, 144)

25. The root *lad* is so rare and uncertain in meaning, that T's *lalitarāḥ* in *b* may be right. Co. translates *ākṣepikāḥ* 'significant', which may be right



26. But what with the king's command, and the prince's gentleness and the power of intoxication and love, they soon abandoned timidity.

27. Then surrounded by the women, the prince wandered through the garden, like an elephant through the Himalayan forest, accompanied by a herd of females.

28. In that lovely grove he shone with the women in attendance on him, like Vivasvat surrounded by Apsarases in the pleasaunce of Vibhrāja.

29. Then some of the young women there, pretending to be under the influence of intoxication, touched him with their firm, rounded, close-set, charming breasts.

30. One made a false stumble and clasped him by force with her tender arm-creepers, which hung down loosely from her drooping shoulders.

31. Another, whose mouth with copper-coloured lower,

in view of verse 40 below. The context makes it necessary to take *bhītabhīta* in the sense of 'rather frightened', not 'utterly terrified'; cp. *Pāṇ.*, viii 1, 12, and *SS*, § 252, 1. The occurrences in literature are mostly ambiguous, but Cowell and Thomas translate the same word 'timidly' at *HC*, ch. vi, 44, 26 (p. 180 of translation).

28. T inserts *kumāraḥ* in *a* for which there is no room. Vibhrāja is more commonly called Vaibhrāja, but I can find no trace of any connexion of it with Sūrya, except that *vbhrāj* is an epithet of the sun in *RV.*, x. 170. Equally the connexion of Sūrya with Apsarases is unusual, but cp. the *praveśaka* of *Vikramorvaśīya*, iv, and S. P. Pandit's discussion of the Puranic passages in support (3rd ed., Bomb. S.S., p. 101). Possibly C is right in either reading *Maruvān* or in taking Vivasvat as a name of Indra.

29. The restoration of T in *ab* is hard, it omits *tatra* and *nāma*, and a possibility, too uncertain to be usable, is *madenānūyatās tāsām tam kāścīn namayositah*. For *nāma*, 'in pretence', cp. *S.*, iv 15, 17. The conjecture in *d* seems best; *saṃhata* is a regular epithet of breasts, but *saṃhita* is also used in the same sense, cp. viii. 29 below and *MBh.*, iii. 16183 with iv. 392.

31. T's reading in *d* means, 'let us talk together in secret'. For the implication of *rahasyam*, see note on iii 17. With the idea cp. *Gītāgovinda*, i. 5, 5, and *Amaruśataka* (ed. Simon), 41, *bhrāntyālīṅgya mayā rahasyam uditam tatsaṃgamākāṅkṣayā*.

lip smelt of spirituous liquor, whispered in his ear, "Listen to a secret".

32. Another, who was all wet with unguents, said as if commanding him, "Make a line here", in the hope of winning the touch of his hand.

33. Another repeatedly let her blue garments slip down under the pretext of intoxication, and with her girdle partly seen she seemed like the night with the lightning flashing.

34. Some walked up and down so as to make their golden zones tinkle and displayed to him their hips veiled by diaphanous robes.

35. Others grasped mango-boughs in full flower and leaned so as to display bosoms like golden jars.

36. Another lotus-eyed damsel came from a lotus-bed with a lotus and stood by the side of the lotus-faced prince as if she were Padmaśrī.

37. Another sang a sweet song with gesticulations to bring out the sense, reproving his indifference, as it were, with looks that said, "You deceive yourself".

32. The point, as appears from *S.*, iv, is that the body is first moistened with unguents and the decorative paint is then put on. *Bhakti* has a double sense, enforced, as Gawroński points out, by *ājñāpayantīva*, 'as if commanding him to be devoted to her'. The conjecture in *l* combines A and T and explains the reason for her action.

33. This may be the earliest occurrence in literature of *aṁśuka*, but *PW* s.v. omits the references to *MBh*, iii. 11093 and x 25. I cannot restore T in *c*, except that it had *raśanā*. For *ālaksyaraśanā* cp *Kāvyaḍarśa*, ii. 44, where *ālaksyakesara* is equivalent to *asamagralaksyakesara* of *Mālavikāgnimitra*, ii 10, *ā* being used in the sense of 'somewhat', not as a preposition. The note on iii. 17, will explain the point of the verse. It seems to have been an accepted method of attraction with loose women, cp. *LV*, ch. xxi, 321, of Māra's daughters, *kāścid guhyaprakāśāni sarvābharanāny upadarśayanti sma*, *Jātaka*, V, 434, *guhyabhaṇḍakam saṁcāleti*, and *R.*, xiii. 42, *vyājārdhasaṁdarśitamekhalāni*. In T's text of *l* for *phred* (or *phren*) we should probably read *hphro*=*sphur*. It changes round the order of 33 and 34.

36. Cp. *S*, vi. 36, and note in translation.

37. *Anvāriham* can also mean 'suitable to the matter in hand' or 'easily understood', but I prefer to combine it with *sābhinayam*. The root

38. Another imitated him by drawing the bow of her brows on her fair countenance and making gestures in mimicry of his solemnity.

39. A damsel with fine rounded breasts and earrings shaking with her laughter mocked him out loud, saying, "Finish it, Sir".

40. Similarly, as he was retreating, some bound him with ropes of garlands, and others restrained him with words that were like ankuses but were softened with innuendoes.

41. Another in order to bring about an argument seized a mango-spray and asked, stuttering with intoxication, "Whose flower now is this?"

*vañc* in the passive often means 'be disappointed' and so 'miss a good opportunity', cp. *LV*, ch. *xxi*, 323, *yadi necchasi kāmānūlāsikāṃ suṣṭhu suvañcitako* 'si, and Candrakīrti on *Catuhśataka*, 72, *yo nāma yuvā bhūtvā . . yuvāñjanam tustyā nopabhrunkte sa jīvaloke paramavañcito bhavati*

38. I cannot solve the difficulties of this verse. A and T agree in their readings, unless W is right in thinking T had *anucakāra* (cp. *Jāt*, vi. 1, *cakāra mrgatīlayā*). *Anukr* takes the genitive of the person imitated (*S*, i. 36, and xviii. 59, and examples in *PW*) or accusative of the action imitated (*Jāt*, 233, 13-14, *Yamasya līlām anucakāra*), so that *anucakāra* here governs either *asya* or *ceṣṭitam*. *Prāvṛtya* may come from *vr* in the regular sense of 'put on' clothes, but then we ought to read *veṣṭitam* in the sense of *vestanam*, 'putting on a royal headdress', and there is no authority for this. So I prefer to take it to *vrt*, for which some of the Indian editors give the sense, 'coming forward'. The above translation is based on taking it as equivalent to *pravṛtya* in the transitive sense (*PW*, *vart*, *pra-*, 14), known only to the epics and always governing an accusative of action.

39. Following a suggestion of Sovani's, I take *samāpnotu* in its plain sense to mean, 'Cap that, if you can', 'Improve on my joke', and as also to be divided *sa mā=āpnotu*, 'Catch me'.

40. Both lines refer to elephants.

41. For quarrels in the technique of love, see *KS*, ii. 3, 18, and 5, 38, and *pratiyoga* might be translated 'quarrel' here, the literal meaning being 'opposition'. The mango blossom is specifically the flower of *Kāma*, and the answer to the question is therefore 'Kāma'. Formichi translates *pratiyoga* 'antithesis', and thinks *puspa* refers to the prince. This seems far-fetched, but there may be a secondary meaning underlying the principal one, obscene perhaps, as Rashivadekar suggests in the commentary to Sovani's edition.

42. One of them, modelling her gait and outward appearance on those of a man, said to him, "Sir, you have been conquered by women, conquer this earth now!"

43. Then another with rolling eyes sniffed at a blue lotus and addressed the prince with words that were slightly indistinct in her excitement:—

44. "Sec, my lord, this mango loaded with honey-scented flowers, in which the koil calls, looking as if imprisoned in a golden cage.

45. Look at this *aśoka* tree, the increaser of lovers' sorrows, in which the bees murmur as if scorched by fire.

46. Behold this *tilaka* tree, embraced by a mango branch, like a man in white garments embraced by a woman with yellow body-paint.

47. See the *kurubaka* in full bloom, shining like lac just squeezed out, which bends over as if dazzled by the brilliance of the women's nails.

48. And look at this young *aśoka* tree, all covered with young shoots, which stands as if abashed by the glitter of our hands.

42. Query *prthivīm iti* in *d* ? The earth is female and the woman is referring by innuendo to herself

43. Rashivadekar observes that she smells the blue lotus to indicate that it is proper to enjoy brunettes, impregnated with the perfume of youth, and that her eyes are rolling to spur the prince on

45. The last *pāda* (1) refers to the colour of the flowers, (2) suggests the fire of love, by which even the bees seem to be burnt.

47. The word ordinarily used for squeezing lac is *niṣpiḍ*. *Nirbhuj* properly means 'press with the teeth', *KS.*, vi. 3, 41, and *Kumārasambhava*, viii. 49. *Mūlamadhyamakākārikās*, 318, 3, uses the word of a deed attesting a debt, which is *nirbhukta*, 'valueless' (Tib *ror-gyur-pa*, 'become sediment' ?) 'with the juice squeezed out', after the debt has been repaid. T, misunderstanding, translates *ma-zos-pa*, 'not eaten'. It omits the relative in *c* and translates *nirbhartsita* by *rma-phab gyur-te*, 'wounded'.

48 I do not think it necessary to hold with W that T shows *khacita* by *spras-pa*. The genuineness of the verse is open to doubt; the *aśoka* has already been mentioned, and the second line is a weak paraphrase of 47*cd*.

49. See the pond enveloped by the *sinduvāra* bushes growing on its bank, like a woman lying down and clothed in white silk.

50. Consider the mighty power of women; for instance, the sheldrake in the water there follows obediently behind his mate like a servant.

51. Listen to the sound of the impassioned cuckoo's cry; another koil calls at once like an echo.

52. Can it be that spring brings passion to the birds, but not to the wiseacre who reflects on what he should not reflect on?"

53. Thus these young women, to whose minds love had given free rein, assailed the prince with wiles of every kind.

54. But despite such allurements the prince firmly guarded his senses, and in his perturbation over the inevitability of death, was neither rejoiced nor distressed.

55. He, the supreme man, saw that they had no firm footing in the real truth, and with mind that was at the same time both perturbed and steadfast he thus meditated:—

56. "Do these women then not understand the transitoriness of youth, that they are so inebriated with their own beauty, which old age will destroy?"

50 T is definitely against reading *anuvṛtya* in *d*.

51. A's *anutkaḥ* is surely impossible in *c*. Apte gives 'visible' as a meaning of *anvaksu*, which accounts for T's translation of it. For the sense 'directly afterwards', see *S.*, xv. 57, and *Yājñavalkya*, in 21, with the *Mitākṣarā*'s gloss of *sadyaḥ*.

52 I can make no sense out of A's reading in *c*.

54. In *d* A's *sismīye* seems impossible. *Vṛyathe* covers both T's *hṛjys-pa*, 'was afraid', and C's 'grieved'. Cp. *S.*, xi. 7.

55. Co.'s conjecture, *asamvignena*, is at complete variance with the context.

56 In *c* *sammatā* would be easier, but is farther from A, while T indicates a substantive, not a participle. I take *sammattam* to be the former, a use common in Aśvaghoṣa; similarly *nirudvignāḥ* in 58 below, for which Co.'s MSS. substituted *nirudvegāḥ*.

57. Surely they do not perceive anyone overwhelmed by illness, that they are so full of mirth, so void of fear in a world in which disease is a law of nature.

58. And quite clearly they sport and laugh so much at ease and unperturbed, because they are ignorant of death who carries all away.

59. For what rational being would stand or sit or lie at ease, still less laugh, when he knows of old age, disease and death ?

60. But he is just like a being without reason, who, on seeing another aged or ill or even dead, remains indifferent and unmoved.

61. For when one tree is shorn both of its flowers and its fruit and falls or is cut down, another tree is not distressed thereby."

62. Then Udāyin, who was expert in worldly conduct and the *śāstras*, seeing him to be absorbed in brooding and to have lost all desire for sensual objects, addressed him thus out of friendship :—

63. "The king appointed me to be your companion because he considered me competent ; therefore I wish to speak to you to justify the confidence he reposed in me.

59. T uses *ñal* for *śi* only, hence I prefer *layed* to *swaped*, both being irregular. The use of the former in the active goes back to *Atareyabrāhmaṇa*, iii. 15, 1 ; cp. *LV.*, ch. xiii, 369, 1 *AK.*, V, 170, n. 2, quotes *AKV* as using *swapet*, and *swap* is used in a parallel passage at *Śatapathabrāhmaṇa*, xii. 3, 2, 7. The verse recurs with variations at *Bhojaprabandha*, 36, quoted by Gawroński.

60. *Acetas* does not mean an imbecile, but something that, unlike a man, has no reasoning faculty (' then he is a man of clay and wood ', C), as the supporting instance in the next verse shows ; it is the opposite of *sacetana* in 59.

62. Or *nītiśūtra* can be taken as ' the science of worldly conduct ' ; for the poet's use of *nīti* cp. *S*, ii. 28, and xvii. 11.

63. The addition of *tayā* shows that *pranayavattayā* cannot mean ' affectionately ' or ' unreservedly ', it refers the feeling indicated by it to the king.

64. The threefold characteristic of friendship is to restrain a man from what is unprofitable, to encourage him to what is profitable and to stand by him in adversity.

65. If, after having promised friendship, I should resile from the duty of a man and neglect your interests, there would be no friendship in me.

66. Therefore, having become your friend, I say that such lack of courtesy to women ill befits one who is as young in years and beautiful in person as you are.

67. The gratification of women, even by the use of falsity, is right, for the sake both of countering their bashfulness and of one's own enjoyment.

68. It is humility and compliance that bind women's hearts; for good qualities are the birthplace of affection and women like respect.

69. Therefore, O large-eyed prince, however averse your heart be, you should gratify them with a courtesy that corresponds to this beauty of yours.

65. C seems quite clearly to have read *parāṇmukhaḥ*, and T probably did so. Either reading makes good sense, but with the text reading *purusa* implies 'attendant'

67. The translation of *c* is uncertain; *parihāra* properly means 'avoidance', but C understands it to mean 'taking away'. I take a hint from the use of *pariharati* in philosophical works, 'counters' an objection. To take it in the Buddhist sense of 'guarding', 'looking after' (cp. P.T.S. *Pali Dictionary* s. *pariharati* and *parihāra*) is difficult to reconcile with *vīḍā*, which means 'embarrassment', not 'modesty' (cp. *S.*, xii. 1, 2). T's reading is inferior. *Anṛta* is no sin in dealing with women, *MBh.*, vii. 8741, viii. 3436, etc., and a Mīmāṃsaka verse quoted in *Śaddarśanasamuccaya* (ed. Bibl. Ind.), 262, 5. But here it seems to mean little more than 'insincerity'. For *dākṣiṇya* cp. its contrast with *sadbhāva* at *Saptaśataka*, 353 (note also *ib.*, 85), and there is an amusing discussion of the relative advantages of *dākṣiṇya* and *rūpa* in a courtesan in *Dhūrtavatasamvāda* (ed. *Caturbhāṇī*), 23, 10ff.; one argument is *anuvṛttir hi kāme mūlam, sū ca dākṣiṇyāt sambhavati*. See also note, p. 43, on *Vikramorvaṣiṇī* (B.S.S., 3rd ed.), ii. 4.

68. *Mānakāma* is deliberately ambiguous, for *māna*, 'pride', is the regular attribute of women in love.

70. Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

71. What is the good of courtesy only? Accept them with genuine feeling. For when you have obtained such rare pleasures of the senses, you should not condemn them.

72. Knowing that love is the highest good, even the god, Purāṇḍara, for instance, of olden time fell in love with Ahalyā, the wife of Gautama.

73. And according to tradition Agastya asked for Rohinī, wife of Soma, and thereby obtained Lopamudrā who resembled her.

74. And Br̥haspati of the great austerities begot Bharadvāja on Mamatā, the Mārutī, wife of Utathya.

71. I am doubtful of the correctness of the translation of the first line, though all the translators understand it so. But there is nothing in the rest of Udāyin's speech to develop the idea and the translators find it necessary to insert a 'but', which is not to be read out of *vā*, to justify the harsh transition. The prince in his reply makes no reference to the suggestion, though Āśvaghoṣa is very careful in all the discussions in this work to see that every point of an argument is answered. It seems to take *a* and *b* together, though I am not quite sure about this; and C certainly did not understand the passage as translated above, 'Ought you not therefore to be courteous? You should fully experience these things therefore'. I can find no authority for taking *bhāvena* as 'fully', and I should prefer to read the line as a single sentence, 'Just try accepting them with a feeling that does not go beyond courtesy'. But this use of *kim vā* seems to have no analogies elsewhere and I therefore defer to my predecessors in my rendering.

72. Cp. *S.*, vii. 25 A well-known story.

73. The story of Agastya's asking for Rohinī is unknown; the best known version of his marriage to Lopamudrā is in the *Agasthyopākhyāna*, *MBh.*, iii.

74. The Vedic form of the name is Ucathya; later Utathya is usual. It is uncertain whether we should read *sanimatāyān* with T (cp. *MBh.* (Poona ed.), i. 98, 6, *Mamatā nāma tasyāśid bhāryā paramasanimatā*, the readings being doubtful) and whether Mārutī means 'daughter of the Maruts' or 'daughter of Āvikṣita Marutta'. The legends are very confused, cp. Pargiter, 157-8, and note *MBh.*, xii. 8602, where Marutta gives his daughter to Āṅgiras



75. And the Moon, the best of sacrificers, begot Budha of the god-like deeds on Brhaspati's wife, as she was making oblations.

76. And of old too Parāśara, with his passions inflamed, approached Kālī, the daughter of a fish, on the bank of the Yamunā.

77. The sage Vasiṣṭha through lust begot a son, Kapiñja-lāda, on a despised low-caste woman, Akṣamālā.

78. And the royal seer, Yayāti, even when his term of life had run out, dallied with the Apsaras, Viśvācī, in the Caitraratha grove.

79. And though the Kaurava king, Pāṇḍu, knew that intercourse with a woman must end in his death, yet, allured by Mādrī's entrancing beauty, he gave himself up to the pleasures of love.

80. And Karāḷajanaka too carried off a Brahman's daughter, and, though he thus incurred ruin, he still adhered to his love.

81. Men of lofty position such as these for the sake of sexual pleasure enjoyed the objects of the senses, even contemp-

(Brhaspati as Āṅgīrasa is at times called Āṅgīras). One of Dr. Sukthankar's MSS. in the above passage regularly reads Maratā for Mamatā, perhaps due to some recollection of Māruti; or did Mamatā originate from a misreading of Māruti?

75. The story is not known to the *MBh.*, and in the Purāṇas Brhaspati's wife is called Tārā. Co. however takes *juhvatī* as a proper name, for which there is no authority, if it is a participle, it implies a different version of the tale to that known to us. For *vibudhakarmānam*, cp. *S.*, i. 36.

76. A well-known story, cp. *S.*, vii. 29. What I believe to be T's reading in *c* is supported by *MBh.*, xii. 13639, and (Poona ed.) i. 54, 2, and 57, 69.

77. Cp. *S.*, vii. 28.

78. *Pāṇḍu b* refers to the extension of life that Yayāti got to enable him to enjoy the Apsarases

79. A well-known story, cp. *S.*, vii. 45. T quaintly divides *vinā śāntam*.

80. For Karāḷajanaka, see Charpentier, *WZKM*, 28, 211ff., and Pargiter, 96, n. 11. The ruin of the kingdom is referred to at xii. 5 below.

81. Both C and T, like Co.'s MSS., seem to read *evamādyā*.

tible ones, and all the more so when they were conjoined with excellence.

82. You, however, who possess vigour, beauty and youth, despise the pleasures which have come to you of right, and to which the world is attached."

83. The prince listened to his specious words, supported by scriptural tradition, and replied to him in a voice like the thundering of a cloud :—

84. "Your words make plain your friendship for me and befit you ; and I shall satisfy you on the points wherein you misjudge me.

85. It is not that I despise the objects of sense and I know that the world is devoted to them ; but my mind does not delight in them, because I hold them to be transitory.

86. If the triad of old age, disease and death did not exist, I too should take my pleasure in the ravishing objects of sense.

87. For if indeed this beauty of women could have been rendered everlasting, my mind would certainly have taken pleasure in the passions, full of evils though they are.

82. I understand C to explain *nyāyataḥ prāpiān* as meaning that the prince had acquired these things as the result of virtue practised in former lives.

87. The close agreement of C and T shows that A's second line with the remarkable *sasamvitka* is a late falsification of the original, which was evidently felt not to be in keeping with the Buddha's character. The restoration of c is certain ; in d the difficulty lies in *phyogs* (=dis). Now *Cānakya-rājanīti-śāstra* (Calcutta O.S. no. 2, 1926), vi. 81, is made up out of the first line of verse 86 above and of a line that gives the sense of the second line of this verse, running *tadā saṁsārabhoge 'smin kāmam rājatu me manah*. *Rājatu* is odd here and a form from *raj* is indicated. T sometimes writes *phyā* for *cha* (see note on ii. 22), and I conjecture it originally had *chags* (=raj) which was written *phyags* ; this was not understood and was corrected to *phyogs*. It is justifiable to quote this anthology in support of my restoration, as it also has ix. 62 in part. The result is not absolutely certain, but is very probable. T apparently misunderstood *kāmam*, which is to be taken adverbially.

88. But seeing that, when their beauty has been drunk up by old age, it will be abhorrent even to them, delight in it could only arise from delusion.

89. For a man who, himself subject to death, disease and old age, sports unperturbed with those who are subject to death, disease and old age, is on a level with the birds and beasts.

90. As for your argument that those men of might were addicted to passion, that rather must cause perturbation of mind, seeing that they too perished.

91. And I do not hold that to be true greatness, which has the generic characteristic of perishing, and in which either there is attachment to the objects of sense, or self-control is not attained.

92. As for your saying that one should associate with women, even by the use of falsity, I cannot reconcile falsity with courtesy by any means at all.

93. Nor does that compliance please me, from which straightforwardness is absent. Fie upon that union, which is not made wholeheartedly !

94. For ought one to deceive a soul inflamed with passion, which is lacking in steadfastness, trusting, attached, and blind to the dangers incurred ?

90. It is not quite certain what should be supplied in *c*

91. I follow Co in taking the second line as a continuation of *b*, for, while *vñ*. *vñ* seems to demand an independent sentence, it is difficult to make a satisfactory sense except as above.

92. C and T seem to have had a version of this verse, in which *d* was part of the quotation of Udāyin's argument ; but I cannot reconstruct it. C runs, 'As for what you said, "Practise association by devices of pretence in accordance with courtesy", then the practice is truly defilement. Can this be called a device ?' In *ā dāksinyena* can be understood either 'as associated with courtesy', or 'by the measure of it'; I translate a little freely to get the sense. In T's last line *de-min* is probably corrupt for *den-min*.

94. T's reading in *b* is against the metre. For the construction cp *Hitopadeśa* (ed. Peterson), *Mutrulābha*, 57, which traces its ultimate origin perhaps to this verse.

95. And surely it is not fit for women to look at men or men at women, when the victims of passion one for the other, if they practise deeeit in this way.

96. Such being the case, you should not lead me astray to the ignoble passions, when I am afflicted with suffering and my lot is old age and death.

97. Ah! Your mind must be very firm and strong, when you find substance in the fleeting passions. While observing creation on the road of death, you remain attached to the objects of sense in the midst of the most terrible danger.

98. I on the other hand am fearful and exceeding distressed, as I meditate on the terrors of old age, death and disease. I find no peace or contentment, much less pleasure, as I perceive the world blazing as it were with fire.

99. If desire arises in the heart of a man who knows that death is inevitable, I consider that his soul is made of iron, in that instead of weeping he delights in the great danger."

100. Then, as the prince uttered this discourse which was full of resolution and controverted recourse to the passions, the lord of day passed to the Western Mountain, with his orb such that men could gaze at it.

101. Then their garlands and ornaments worn in vain, their excellent arts and endearments all fruitless, the women

99. There have been many attempts to amend A's reading in *d* on the lines of the word being a participle to agree with *mahābhaye*; T is against this, and the only possible word, *tuṣṭhati*, is bad palaeographically. Moreover, the argument runs incoherently. The word indicated by T is from *raj* or *sajj* (the form *sajjati* being permissible in epic and Buddhist Sanskrit), and the parallelism with *rāga* in the first line suggests that *rajyati* is the correct solution.

100 *Cu*. *ca* denoting simultaneity. The point that men's eyes can look at the sun as it sets without being dazzled recurs in language reminiscent of this verse at *Kumārasaṁbhava*, viii 29, and *Kvātārjunīya*, iv. 4

101. The difficulty lies in *c*. The emphatic position of *eva* shows that the translation of *sva eva bhāve* by 'in their hearts' is too commonplace. T takes *manmatha* as = *Kāmadeva*, he is *manasija*, *cittodbhava*, to which the word is clearly intended to allude here. Therefore *sva* refers to him primarily and

suppressed the god of love in his birthplace, their hearts, and returned to the city with their hopes frustrated.

102. Then the son of earth's guardian saw the glory of the women in the city garden withdrawn again in the evening and, meditating on the transitoriness of everything, he entered his dwelling.

103. But when the king heard that his son was averse from the objects of sense, then like an elephant with a dart in its heart, he did not lie down that night. Thereon wearing himself out with all kinds of counsels with his ministers, he found no means, other than the passions, for restraining his son's purpose.

we must translate literally 'in his being', which is equivalent to 'in their hearts'. To make the thought clear, I translate *bhāva* 'birthplace', and in actual fact the later lexica give this as a meaning of the word. In these circumstances T's *vinigarhya* (*garh* with *vin* not recorded elsewhere) makes no sense and A's *viniguhya* is hardly strong enough. I therefore conjecture *vinigrhya*, which is palæographically the halfway house between the two forms.

102. T's reading is perhaps preferable in *d*, as *punaḥ* seems required by the sense.

103. T's reading is excluded in *c*, because *śrānta* takes the locative (*S*, i. 1)

## CANTO V.

## FLIGHT.

1. Though the son of the Śākya king was thus tempted by priceless objects of sense, he felt no contentment, he obtained no relief, like a lion pierced deeply in the heart by a poisoned arrow.

2. Then longing for spiritual peace, he set forth outside with the king's permission in order to see the forest, and for companions he had a retinue of ministers' sons, chosen for their reliability and skill in converse.

3. He went out, mounted on the good horse Kanthaka, the bells of whose bit were of fresh gold and whose golden

1. For the reading adopted in *c* ep. *S.*, ix. 50, and *Jāt*, v 16 In *d* I follow Co. in taking *at* as an adverb applying to the whole compound in preference to taking *atidigḍha* as 'a highly poisoned arrow' (so Schmidt).

2 The compound *vanabhūmidīrksayā* would only be permissible in the classical language, if *vanabhūmi* could be taken as accusative, but Aśvaghoṣa uses an objective genitive or locative after *dīrksā*. Such compounds do occur however, *S.*, i. 49, *MBh.*, i. 385, and xii 9320

3 Probably the earliest occurrence in literature of *khalina*, believed to be a Greek loan-word In the second line I am doubtful of A's reading in *c*; Kanthaka is specially described later and would hardly be brought in casually here. T's *sakambalam* may be right, *mbba* and *ntha* being palaeographically close, and blankets are used for saddles; but I would not accept it till its application to the simile can be explained. C does not help except that it does not give the name Kanthaka, and I can make nothing out of reading A as *sakanthakam*. For *d* I follow Schrader and Sovani in taking *drumābja* as = *drumotpala*, *karnikāra*. This tree is compared to human beings, verse 51 below and *S.*, xviii 5. The question is what meaning to attribute to this. There is perhaps a hint at a comparison with Abhimanyu, who had an emblem of *karnikāra* flowers on his banners according to the *MBh* and is therefore *drumābjaketu*, *ketu* meaning primarily the emblem at the top of the flagstaff and only secondarily a flag as a whole (cp. Hopkins, *JAOS*, 1889, 244-5). But

trappings were beautified with waving chowries, and so he resembled a *karnikāra* emblem mounted on a flagpole.

4. Desire for the forest as well as the excellence of the land led him on to the more distant jungle-land, and he saw the soil being ploughed, with its surface broken with the tracks of the furrows like waves of water.

5. When he saw the ground in this state, with the young grass torn up and scattered by the ploughs and littered with dead worms, insects and other creatures, he mourned deeply as at the slaughter of his own kindred.

6. And as he observed the ploughmen with their bodies discoloured by wind, dust and the sun's rays, and the oxen in

of itself this does not explain *ketum*. Buddha is compared *S.*, iii. 25, to a *hemamañjūlavulayinaṃ dhvajam*, but, if we take *ketuḥ* as 'banner', no suitable meaning again is left for *ketum*. For the sense 'comet' seems to me quite unacceptable, unless we go to the length of taking *drumābja* as = 'born of wood or water', i.e. Agni, the *ketu* of Agni being smoke as in xi. 71, this is not only far-fetched but gives no suitable application of the first line to *ketum*. Further S. C. Das's meaning 'column' for T's *toḡ-can* cannot be authenticated in Sanskrit for *ketu*. Nor do I see how to apply to the simile the fact that the Barhut sculptures show flagpoles with human figures for their flags, the flag-bearers being mounted. I can find no alternative therefore to the somewhat unconvincing rendering given above, except to take *drumābjaketuḥ* as 'the brilliance of *karnikāra* flowers'; flowers were actually carried on flagpoles, cp. *Ūrubhaṅga*, 9, *mālyaur dhvajāgrapatitaiḥ*. The epithets in the first line can easily apply to a banner (divide *kha-līna* and note *AAA.*, 180, for the association of bells and flags).

4. *Vanānta* could mean 'on the edge of the forest', but probably *anta* is purely collective in sense to distinguish the jungle from the city-groves. For *vikṛṣṭa* = *viprakṛṣṭa*, cp. *Mādhyamavyāyoga* (TSS.), p. 6, and *BhNS.*, xiv 23. The jungle is naturally further from the city than the gardens. In c T possibly read *vikāra* and took it to *kṛ*.

5. The Indian editors quote the *Medinikośa* for the form *krimi*; cp. Lüders, *Bruchstücke buddhistischer Dramen*, fragment 18, and *AKV.*, iii, 149, 16 *Kṛmikūṭa* is a common combination, e.g. *Mamu*, i. 40, and *SP.*, iii 44

6. In b T's reading may be correct. C's 'their bodies covered with dust' suggests that *varṇa* should perhaps be taken here as = *rūpa*, a common Pali usage.

distress with the labour of drawing, the most noble one felt extreme compassion.

7. Then alighting from his horse, he walked slowly over the ground, overcome with grief. And as he considered the coming into being and the passing away of creation, he cried in his affliction, "How wretched this is."

8. And desiring to reach perfect clearness with his mind, he stopped his friends who were following him, and proceeded himself to a solitary spot at the root of a *jambū*-tree, whose beautiful leaves were waving in all directions.

9. And there he sat down on the clean ground, with grass bright like beryl; and reflecting on the origin and destruction of creation he took the path of mental stillness.

10. And his mind at once came to a stand and at the same time he was freed from mental troubles such as desire for the objects of sense etc. And he entered into the first trance of calmness which is accompanied by gross and subtle cogitation and which is supermundane in quality.

11. Then he obtained possession of concentration of mind, which springs from discernment and yields extreme ecstasy and bliss, and thereafter, rightly perceiving in his mind the course of the world, he meditated on this same matter.

8. *Viviktatā* has also here the sense of 'solitude'. It is impossible to decide between *nivārya* and *nivartya* in *d*; many passages could be cited in support of each.

9. In *a* I combine *A* and *T*. The prince enters on the meditation known as *dharma-pravicaya* in the *Abhidharma*. There may be a hint in *ālāmba* of the technical meaning of *ālambana*, which is to the mind what *viśaya* is to the senses.

10. *Āsrava* cannot be satisfactorily translated; for my rendering, see note on *S*, xvi. 3, in my translation. The phrase does not usually occur in descriptions of the first trance, but *Divy.*, 391, calls it *anāsravasadr̥śa* on this very occasion, and according to Hīnayāna dogmatics this trance can be either *sāsrava* or *anāsrava*. *T* is possibly corrupt and may originally have had *rab-spyod-pa*, i.e. *anāsravapracāram*, which would be quite good.



12. "A wretched thing it is indeed that man, who is himself helpless and subject to the law of old age, disease and destruction, should in his ignorance and the blindness of his conceit, pay no heed to another who is the victim of old age, disease or death.

13. For if I, who am myself such, should pay no heed to another whose nature is equally such, it would not be right or fitting in me, who have knowledge of this, the ultimate law."

14. As he thus gained correct insight into the evils of disease, old age and death, the mental intoxication relating to the self, which arises from belief in one's strength, youth and life, left him in a moment.

15. He did not rejoice nor yet was he downcast; doubt came not over him, nor sloth, nor drowsiness. And he felt no longing for sensual pleasures, no hatred, or contempt for others.

16. While this pure passionless state of mind grew within his lofty soul, there came up to him a man in mendicant's clothes, unseen of other men.

17. The king's son asked him, "Tell me, who are you?" On this he explained to him, "O bull among men, I am a *śramaṇa*, who in fear of birth and death have left the home life for the sake of salvation.

12. *Vijugupsa* is recorded by the *PW* only in a single verse from the older Upanisads and then only with the ablative in the sense of 'feel disgust for'. Pali however has *vijugurchati* with the accusative (see P.T.S. *Dict.* s.v) in the sense of literally 'despising' and so 'thinking nothing of', 'taking no heed of'. Here it really means 'fail to draw the moral from'. The construction of *jugupsa* in Sanskrit with the accusative is parallel, and to translate here 'despise' misses the point.

13. *Hi* perhaps merely expletive to emphasize the predicate.

14. For *mada* and the second line cp. *S.*, ix. 1-34.

15. The *kūmaguṇas* are the five *guṇas* or objects of the senses in that aspect in which *kāma* is felt for them.

16. *Rajas* in *nirajaska* means *rāga* and *dveṣa* as described in the preceding verse; cp. note in translation on *S.*, iii. 39

18. Since the world is subject to destruction, I desire salvation and seek the blessed incorruptible stage. I look with equal mind on kinsman and stranger, and longing for and hatred of the objects of sense have passed from me.

19. I dwell wherever I happen to be, at the root of a tree or in a deserted temple, on a hill or in the forest, and I wander without ties or expectations in search of the highest good, accepting any alms I may receive."

20. After saying this, he flew up to the sky before the prince's very eyes; for he was a heavenly being who in that form had seen other Buddhas and had encountered him to rouse his attention.

21. When that being went like a bird to heaven, the best of men was thrilled and amazed. And then he gained awareness of *dharma* and set his mind on the way to leave his home.

22. Then he, who was Indra's peer and had conquered the horses of the senses, mounted his horse with the intention of

18. There are many parallels to *c*, e.g. *Kāśyapaparivarta*, 29, p. 56, *putre ca śatrumhi ca tulyamānaso*. *Doṣa* for *divesa* again (see note on ii. 39).

19. I translate *āyatana* 'temple', as Indian tales so often mention wandering mendicants as living in deserted temples.

20. The difficulty in the second line lies in *tadvapuḥ*, which T takes as nominative, but the order of its words is such that *kyis* may, as often, be a mistake for *kyi*, which would make it compounded with *anyabuddhadarśi*, hardly a good reading. C is not clear. Formichi ingeniously takes it as accusative, 'assumed that form', much the best sense, if authority for such a use of *i* with *samā* were available. For *anyabuddhadarśin* cp. *pūrvabuddhadarśin*, LV., ch. xxii, 350, 16, and *Śikṣāsamuccaya*, 13, 1, and 189, 13; *darśin* properly 'who was in the habit of seeing'. For *smṛtaye*, see the Introduction.

21. The use of *upalabh*, which is specially used of perception by the senses, shows that *saṃjñā* has the technical sense of the action of the mind in forming ideas or conceptions, based on the perceptions presented to it by the senses. As Speyer notes, the expression, *dharmasaṃjñā*, is common in *Jāt.*, though I take it in a somewhat different way to him.

22. For the horses of the senses cp. *S*, x. 41, and note in translation. I do not agree with W that T reads *parivārajane* 'py *abhīkṣamāṇe* and I believe it indicates the text (read *mhiṇ-ba* for *ḥdod-pu*?). In *S*, *ikṣ* with *ava* is used

entering the city ; but out of regard for his following he did not go straight to the longed for forest.

23. Though he entered the city again, it was not out of any wish to do so, since he desired to make an end of old age and death and had fixed his mind in all attention on the forest life ; his feelings were those of an elephant returning to the picketing-ground from the jungle.

24. A nobleman's daughter, looking up at him, as he entered along the road, folded her hands and said, "Happy indeed and blessed is that woman, whose husband is such in this world, O long-eyed one !"

25. Thereon he, whose voice was like that of a mighty thunder-cloud, heard this announcement and was filled with supreme calm. For on hearing the word "blessed", he set his mind on the means of winning final beatitude.

26. In stature like the peak of the golden mountain, in arm, voice and eye resembling an elephant, a thunder-cloud and a bull respectively, in countenance and step like the moon and a lion respectively, he next proceeded to the palace with yearning aroused for the imperishable *dharma*.

27. Then with the gait of the king of beasts he approached his father in the midst of his corps of ministers, like Sanatkumāra in the third heaven approaching Maghavat, as he shines in the assembly of the Maruts.

several times where one would expect *apa*, and I construe it thus here. The natural rendering of the second line in C is given in Beal, but probably it really intended what I believe the Sanskrit to mean. The point is that the retinue would have got into trouble with the king, if they did not bring the prince back with them, and this would be brought out more clearly by reading *hy* for *tv* in c.

26. The first line of 27 shows that *vikrama* means primarily 'gait' here ; it may mean 'prowess' secondarily. The poet plays again on *kṣaya* at S., x. 57.

27. For the simile to be exact Sanatkumāra should be the son of Indra and C has 'the son of Śakra' ; does Sanatkumāra stand for Jayanta, just as at *Chāndogya Up.*, vii. 26, 2, Sanatkumāra and Skanda are identified ?

28. And prostrating himself with folded hands, he said "O king, graciously grant me permission. I wish to become a mendicant to seek salvation; for separation is inevitable for me."

29. Hearing his words, the king shook like a tree struck by an elephant and, grasping him by his hands folded like a lotusbud, he spoke to him thus in a voice choking with sobs:—

30. "Refrain, dear one, from this intention. For it is not yet the time for you to give yourself up to *dharma*. For they say the practice of *dharma* in the first flush of youth, when the intelligence is still unbalanced, is full of dangers.

31. When a man is young with senses liable to excitement over the objects of sense and with resolution unfit to cope with the hardships of the life governed by vows, his mind shrinks back from the forest, especially so when he has had no experience of solitude.

32. But, O lover of *dharma*, it is now my time for *dharma*, after I have devolved the sovereignty on you, the cynosure of all eyes; but if you were forcibly to quit your father, O firmly courageous one, your *dharma* would become non-*dharma*.

33. Therefore give up this your resolve. Devote yourself for the present to the duties of a householder. For entry to the penance grove is agreeable to a man, after he has enjoyed the delights of youth."

30. *Matī* seems to be used here for *prajñā* (*AK.*, I, 154); it is so used at *S.*, iii. 11, where correct translation accordingly.

31. *Kutūhala* as an adjective is odd, query *kutūhalāndriyasya*? *Viveka* in its usual double sense.

32 It is uncertain whether in *b* we should read *lakṣa*, *lakṣya* or *lakṣma*; I prefer the last as closest in sound to *lakṣmī*. *Lakṣmabhūta* (*lakṣya*° wrongly in text) recurs *S.*, iv. 8. Cp. *Tantrāḥyāyikā*, iii. 126, *lakṣmabhūto vanānām . . . pādapendraḥ*. The meaning is doubtful here, perhaps 'the apple of my eye'. I follow T in taking the last line as a single sentence, not with Co. as two, which makes *vikrameṇa* difficult. Like ix. 66, and x. 25, this passage suggests the poet to understand by *vikrama* 'the wrong course of action', as opposed to *krama* 'the right course'.

34. Hearing these words of the king, he replied in a voice like the *kalaviṅka* bird's: "I will refrain from entering the penance grove, O king, if you will be my surety on four points.

35. My life is not to be subject to death. Disease is not to injure my health. Old age is not to impair my youth. Disaster is not to take away thus my worldly fortune."

36. To his son, who had propounded a matter so hard of fulfilment, the king of the Śākya made reply: "Give up this idea which goes too far. An extravagant wish is ridiculous and unfitting."

37. Then he, who was as grave as Moru is weighty, said to his father: "If this is not possible, then I am not to be stopped; for it is not right to hold back a man who wishes to escape from a house, that is being consumed by fire.

38. And seeing that separation is the fixed rule of the world, is it not better to make the separation myself for the

36. Read *atipravṛddhām* in *c*? The text in *d* is doubtful and *C* not definite enough to help. *Krama* means 'the proper, natural order of things' (common in *Jāt.*, e.g. p. 85, 21; xvii. 9; xix. 1; xxxii. 42; and of the due order of the Buddha's life at *Mahāyānasūtrālamkāra*, xix. 79). *Akrama* could therefore mean 'impossible' as contrary to the natural order of things ('wider-natürlich', *PWK*), but the more normal sense seems to be 'unfitting', e.g. *LV*, ch. xxvi, 416, 16, *Śrīgāraśataka*, 51 (where coupled with *anucita*), *Abhiṣekunātaka*, 1. 17. T's reading is clearly wrong and Co.'s difficult to translate.

37. As Speyer pointed out, *niścikramasuh* alone is grammatically possible.

38. In *a* T's *yadā* is typical of the poet's style. One can read either *namu* or *na tu* in *b* and *c*, and *varan* *svayam* or *varan* *tv ayaṃ* in *b* without affecting the general sense. *C* and *FP* are hard to translate; the former has, 'Separation is the permanent law to which everyone is subject. It is better to go away in accordance with *dharma* than undergo destruction oneself in the future. If one does not go away in accordance with *dharma*, who can grasp (*dharma*), when death comes?' This suggests *dharmena* and *svayam* in *b*. *FP* is free, 'Since one sees all things to be definitely impermanent, the law of all that exists is separation ultimately. It is better to bear separation from one's earthly relations; since death is about to come, the business must be accomplished.' In *c* *na tu* would be difficult, since Aśvaghosa only contrasts two nouns, not a noun and a verb, in the construction *varan* . . . *na*, and else-

sake of *dharma*? Will not death sever me helplessly, still unsatisfied before I attain my goal?"

39. When the lord of the earth heard this resolve of his son who was longing for salvation, he said "He shall not go", and arranged for an increased guard on him and for the choicest pleasures.

40. But after the ministers had duly instructed the prince according to the *śāstras* with respect and candour and his father with floods of tears had stopped him from going, then he entered his dwelling in grief.

41. The women looked up at him with restless eyes, like young hinds, as their earrings, swinging to and fro, kissed their faces, and their bosoms heaved with uninterrupted sighs.

42. For, bright as the golden mountain, he bewitched the hearts of the best of women, and captivated their ears, limbs, eyes and beings with his voice, touch, beauty and qualities respectively.

43. As the day departed then, he mounted, blazing like the sun with his beauty, to his palace, even as the rising sun climbs Meru, in order to dispel the darkness with the splendour of his self.

44. Going up to a chamber which was filled with incense of the finest black aloë and had lighted candelabra glittering

where he only uses *na* or *na ca*, not *na tu*, after *varam*. *Atrpta* is probably equivalent here to *avītarāga*

39. T takes *bhūyaḥ* with *ā*, C apparently both with *ā* and with the preceding words.

40. *Nidarśita* implies that they enlivened their discourses with illustrations from the *Ithāṣas* and *Purāṇas*

42. For *ātmabhāva*, see *atrabhāva* 2 in Andersen and Smith's *Pali Dictionary*; the usage is common in Buddhist Sanskrit. Cp. *S*, iii. 16, for the simile *Timira* in the double sense of *tamas*

44. I follow W who understands T as above. *Abhīruhya* requires an object, which can only be *garbham*, unless alternatively *vimānam* is supplied from the previous verse. To take this compound as referring to the couch makes nonsense, for its interior would not be filled with incense, and we should

with gold, he repaired to a splendid golden couch inlaid with streaks of diamond.

45. Then the noblest of women waited with musical instruments on him, the noblest of men, the peer of Indra, just as the troops of Apsarases wait on the son of the Lord of Wealth on the moon-white summit of Himavat.

46. But even those splendid instruments, like though they were to the music of the gods, failed to delight or thrill him ; the one desire of the saintly prince was to leave his house in search of the bliss of the highest good, and therefore he did not rejoice.

47. Thereon the Akanisṭha deities, supreme in austerities, taking cognisance of his resolve, all at once brought sleep there over the women and distorted the gestures of their limbs.

48. So one, as she lay there, supported her cheek on an unsteady hand, and, as if angry, abandoned the flute in her lap, dear though it was to her, with its decoration of gold leaf.

49. Another, lying with her bamboo pipe in her hands and her white robe slipping off her breasts, resembled a river with lotuses being enjoyed by a straight row of bees and with banks laughing with the foam of the water.

have to read something like °*gandhim* suggested by C's 'a seven-jewelled couch, fragrant with the best sandalwood'. *Garbha* in the sense of 'room' seems unknown in classical Sanskrit except in compounds such as *prāsādagarbha*, but occurs in Pali (see P.T.S. *Pali Dict.* s. *gabbha*, Coomaraswamy, *Eastern Art*, III, 191, and also *Mhv.*, II, 316, 8).

46. The alternative of taking the second line as one sentence governed by *yataḥ* with *reme* in the sense of 'stopped' is difficult. How T understood it is not clear, but it translates *reme* 'rejoiced', as apparently did C. Aśvaghoṣa uses *yataḥ* elsewhere to introduce a final clause at the end of a verse, e.g. *S.*, v. 15, and xviii 2.

47. The Akanisṭhas are the supreme deities of the Rūpadhātu, the highest of the five Śuddhāvāsa classes.

49 The bees are the flute, the lotuses the hands, the banks the breasts and the foam the white robe. Laughter is white in comparisons.

50. Similarly a third was sleeping, clasping her drum, as if it were her lover, with arms tender as the hearts of young blue lotuses, so that the bright golden armlets had met together.

51. So others, decked with ornaments of fresh gold, and wearing peerless yellow garments, fell down helpless with deep sleep, like *karṇikāra* boughs broken by an elephant.

52. Another lay, leaning against the side of a window with her beautiful necklaces dangling, and seemed with her slender body bent like a bow as if turned into the statue of a *sāla*-plucker on a gateway.

53. Another again had her lotus-face bowed down, thereby causing the jewelled earrings to eat into the lines of paint, so that it took the likeness of a lotus with its stalk half-curved, as it is shaken by a *kāraṇḍava* bird standing on it.

54. Others lay in the position in which they had sat down, and, embracing each other with intertwined arms decorated

50. For the idea cp. *Rām.*, v. 13, 44. I take *saṁgata*, which T omits, to mean that the arms were clasped so tight as to bring the armlets on both of them together. In a I follow T for *garbha*; cp. the gloss *madhya* for *garbha* at 44A., 182, 20.

51. A's reading in *c* seems to me hopeless. My text is sound palæographically and legitimately deducible from T. *Navahūṭaka* is presumably gold of a very light colour to resemble the whitish flowers of the *karṇikāra*, the *pīta* clothes stand for the rubescent shoots.

52. The verse is an exact description of the statues below the crossbars on the Sanchi gateways, cp. Vogel, *Acta Or.*, VII, 208. This seems to be the only occurrence in literature of *bhuj* with *vi*.

53. It is difficult to choose between °*patralekham* and °*gaṇḍalekham*; many parallels to both. I have opted for A's probable reading, because at *S.*, iv. 23, *viśeṣakānta* replaces this word in a similar compound. *Garḇḍa* is specially suitable too, because it means 'stalk' in Buddhist works (*Avadāna-sūta*, II, 133, n. 4, *Mhv.*, I, 21, 9, and *Bodhisattvabhūmi*, 99), and among parallels I note *Aupapātikasūtra*, § 12, *kunḍaṭṭullihiyagaṇḍalehā*. In *c* perhaps *ivāgravakranāḍam*, comparing *S.*, v. 52; and in *d* there is much to be said for T's *cakumpe*, *pa* in A being not unlike *śa*. The face is the lotus, the earring the bird, the neck the bent stalk.

54. If the verbs in this and the preceding verses mean 'appear beautiful', as the negatives show them to do in 57, 60 and 61, we should have the con-



with golden bracelets, appeared to have their bodies bent down under the load of their breasts.

55. Yet another clasped her mighty *parivādinī*, as if it were her friend, and rolled about in her sleep, so that her golden threads shook and her face had the pendent strings on her ears all disordered,

56. Another young woman lay, bringing her *panava*, whose beautiful netting had slipped from her armpit, between her thighs, like a lover exhausted at the end of his sport.

57. Others, though really large-eyed and fair-browed, showed no beauty with their eyes shut, like lotus-beds with their flowerbuds closed at the setting of the sun.

58. Another too had her hair loose and dishevelled, and with the ornaments and clothes fallen from her hips and her necklaces scattered she lay like an image of a woman broken by an elephant.

59. But others, helplessly lost to shame despite their natural decorum and endowment of excellent beauty, lay in immodest attitudes, snoring, and stretched their limbs, all distorted and tossing their arms about.

tradition that the women were attractive in these attitudes. The last line of T has two syllables in excess; *gnas-te* is clearly an interpolation.

55. T translates *yoktraka* by *śog-drul*, 'roll of paper', which W understands to be the palmleaf rolls worn in the ears, quoting Grünwedel, *Buddhistische Kunst in Indien* (1920), 187, n. 16. I know no authority in Sanskrit for this and it does not fit the use of the word at vii. 22 below, or *S.*, vi 3

56. The exact meaning and reading of the compound in *b* is uncertain, but *°pāśam* fits the simile better than *°pārśvam*.

58 The reference perhaps is to the dummies used to train elephants in killing, implied by *KA*, ii. 32, and alluded to in the *HC*. (Cowell and Thomas's translation, 190 and 220, where understood rather differently). One Indian editor gives *kanthasūtra* the meaning it has in erotics. For *pratyātānā* cp *R*, xvi. 17.

59. T is not clear in the second line, because *gya-gyu*, 'twisting', 'crooked', may correspond to *jujumbhira* in the sense *gātravināma* (cp iv 6) or to *ulbaṇam*; in the latter case *gsal-bar* must be corrected to *glal-bar* with W. *Avulbana* is common in the sense of 'modest', 'decent', of dress or behaviour and *ulbaṇam* is to be understood accordingly.

60. Others looked ugly, lying unconscious like corpses, with their ornaments and garlands cast aside, the fastening knots of their dresses undone, and eyes moveless with the whites showing.

61. Another lay as if sprawling in intoxication, with her mouth gaping wide, so that the saliva oozed forth, and with her limbs spread out so as to show what should have been hid. Her beauty was gone, her form distorted.

62. Thus these womenfolk, lying in various attitudes according to their natures, family and breeding, presented the appearance of a lotus-pond whose lotuses have been blown down and broken by the wind.

63. When the king's son saw the young women lying in these different ways and looking so loathsome with their uncontrolled movements, though ordinarily their forms were beautiful, their speech agreeable, he was moved to disgust:—

64. “Such is the real nature of woman in the world of the living, impure and loathsome; yet man, deceived by dress and ornaments, succumbs to passion for women.

65. If man were to consider the natural form of woman and such a transformation produced in her by sleep, most certainly

60. Co. divides in *b visṛta-agranthana*, I follow T in dividing *visṛta-āgranthana*, but the latter word does not seem to occur elsewhere. *Visṛta*, lit. ‘come apart’, very apt for a cloth knotted round the waist. In *c śukla*, as the mention of corpses shows, must mean ‘the white of the eyes’; *animīlita*, lit. ‘not disappeared’.

61. *Vivṛddhagātrī* is difficult, I translate according to T, which gives what is evidently the proper sense. The only analogous use of *vivṛddha* that I have noted is at *Avatānaśataka*, I, 265, 4, perhaps not quite on all fours.

62. My conjecture in *a* accounts by the likeness of *nva* and *na* for A's omission of two syllables. *Anvaya* may mean ‘training’ here.

63. A and T agree in *valgubhāṣā* in *a* and are supported by C's ‘their laughing words’, otherwise Speyer's *phalgubhāso* might have been preferable.

64. Cp. *S*, vii 48, and ix. 26

65. The authenticity of this verse is a problem, for it is unlike C to omit so moral a statement and the repetition of the ending is clumsy. On the other hand the language and thought of *abc* at least are not unlike Aśvaghoṣa's.

his heedlessness in respect of her would not increase ; yet, overcome by his impressions of her excellence, he succumbs to passion."

66. Thus he recognised the difference and there arose in him a desire to escape that night. Then the gods, understanding his purpose, caused the doors of the palace to fly open.

67. Thereon he descended from the palace roof, contemning the women lying there, and, having descended thence, he went out unhesitatingly to the first courtyard.

68. He awoke the groom, the swift-footed Chandaka, and addressed him thus : "Quickly bring the horse Kanthaka ; I desire to depart hence to-day to reach deathlessness.

69. Since contentment arises in my heart to-day, and since

That FP should quote this verse and 64 together is in its favour, but its differing version of *d* is more appropriate and may represent the original of which the present text is a corruption. Notice the play on Sāṃkhya phraseology, *prakṛti*, *vikāra*, and *guṇa*. *Svapnavikāra* also means 'a transformation as unreal as a dream'. *Pramāda* is a term occurring frequently in *S.*, and implies heedlessness to the considerations that turn a man to the religious life. The distinction between *saṃkalpa* and *parikalpa* is a fine one, the latter is the conception formed by the mind about an object, impressions of which are presented to it by the senses. The former seems particularly to mean the impressions produced on the senses by an object ; thus *S.*, xii. 5, *saṃkalpāśvo manorathah* (the usual word being *indriyāśva*), and xiii. 35, *saṃkalpaviṣadigdā hi pañcendriyamayāḥ śarāḥ*. *Guṇa* therefore is employed here in the secondary sense of 'object of the senses', as in a certain stage of Sāṃkhya development and in the word *kāmaguṇa*.

66. *Antara* also means 'opportunity' here, as well as the difference between *svabhāva* and outer adornment.

67. The accusative after *vinirgam* is odd. The first courtyard is the outermost one where the stables would be.

68. *C* expands and has equivalents for both *yiyāsā* and *pipāsā* ; it may have had the latter, understanding it literally for *amṛta*, 'nectar', and metaphorically for *amṛta*, 'the deathless country'. The metaphorical use is unusual, not occurring in classical Sanskrit and employed only by Buddhists in compounds in a bad sense (= *īṣṇā*) ; so with some hesitation I keep A's reading.

69. For the construction of the relative cp. vii. 57, and *S.*, vi. 47, and remarks in the Introduction.

my resolve is fixed in my mind and since I have as it were a guide even in loneliness, most certainly the longed for goal has come into my view.

70. Since these women lay in my presence without regard to their own modesty or to respect for me, and since the doors opened of themselves, most certainly it is the time to-day for me to depart hence."

71. Then the groom accepted his lord's bidding, though he was aware of the purport of the king's orders, and, as if spurred on by another in his mind, he decided to bring the horse.

72. Then he brought for his master that noble steed, who was endowed with strength, mettle, speed and breeding. A golden bit filled his mouth and a light stall-blanket covered his back.

73. His chine and rump and fetlocks were long, while his hair, tail and ears were short and kept still; his back and flanks

70. In *d* *ito* perhaps is better, but *ato* corresponds more closely to A paleographically.

71. *Parēna* in *c* implies not only Co.'s 'higher power', but also 'as if incited by a foe' to do a deed that would damage the king, his master.

72. I follow Hopkins, who quotes the *MBh*, in translating *śayyāstarāṇa*, but it may mean 'a blanket for riding on'.

73. It is difficult to determine the readings of this verse, as our authorities for the points of a horse are all much later and cannot be exactly reconciled. I have consulted *Brhatsamhitā* (*Br.*), lxvi, Jayadatta's *Aśvavaidyaka* (*J.*), ii. and iii. and Nakula's *Aśvacikitsā* (*N.*), vi, both in the Bibl. Ind., *Śukranīti* (*ŚN.*), iv. 7, ed. J. S. Desau, Bombay, 1912, and the *Śālihotrasāstra* (*ŚŚ.*), *sthāna* 1, *adhyāya* 8, in I.O. MS. 2536 (=Eggeling 2762), ff. 41-48. The last is full and the best authority, but corrupt in reading. *C* has, 'With high . . . (? kingfisher ?), long mane and tail, short hair and ears, belly like a deer, neck like a *rājūhaṁsa*, forehead broad, nose round like a gourd, throat like a dragon, kneecaps and breast square, true and sufficient marks of high breeding', which cannot be made to square exactly with the Sanskrit.

Each *pāda* for balance must consist of a single compound, therefore I accept in *b* *nibhṛtahnasva*°, which may have been T's reading. Further the text of *d* agrees with all authorities; note that the horses chosen by Nala for

were depressed and raised, and the point of his nose, forehead, haunches and chest were broad.

Ātuparṇa were *prthuprotha*, *MBh.*, iii 2784. In *b* the Indian editors object to *prsthā* on the ground that a short back is not a good point in India. The only mention of the length of back is *J*, iii 25, *nātudīrgham*; but I agree with them, partly because *nibhṛta* could not apply to the back, and partly because it is adequately dealt with in *c*. Their proposal to substitute *kukṣi* (*ŚN*, iv. 7, 75, *hrasvakuṣṭhuraśrutiḥ*) will not do, because *nibhṛta* does not apply, and no one else supports *ŚN*. In this point except a quotation from a certain Parāśara in the commentary (Viz. S.S. edn) on *Br*, *ŚŚ.*, 46b, and *N.*, vi. 16, do not give it in their lists of members that should be short. The former's list is *protha*, the ears, *puccha*, *daṣaṇau* (probably for *vr̥ṣaṇau*), the *kustikās*, the hoofs, *guda* and *medhra*. The obvious one to which *nibhṛta* applies and which is good palaeographically is *puccha*, the bony part of the tail. *Br* also requires it to be short, but the hair of the tail should be long according to *ŚŚ.*, 45b, *puccham̐ na* (corrupt for *ca*, as appears from the list of short points) *hrasvan̐ . . . dīrghavālam*. By *nibhṛta* I understand that the tail does not swish or the ears twitch (*acalītau*, *ŚŚ.*, 44a, and *nibhṛtordhvākarna*, *Śākruntala*, i. 8, quoted by Gawronski). The length of the hairs of the tail would account for C's divergence.

The other two compounds have several knotty points. The *trika*, the lower part of the backbone with the pelvic bones that join it, to which perhaps the corrupt word in C corresponds, should be *prthu* (*Br.* and *ŚŚ.*), near enough to *pratata*, perhaps. *Pucchamūla* is defined *J.*, ii. 28, and in the commentary on *Br.* (Viz. S.S. edn, 817), but not described anywhere; C suggests that a word for neck should stand here, and *Br.* and *ŚŚ.* require that member to be long. T may have read *pūrvamūla*, but it is difficult to see a word for 'neck' in that and I have let A's text stand. *Pārṣṇi* is defined *J.*, ii 2, as *khurasya pārśve*, but is nowhere described. T's reading of *pārśva* agrees with *ŚŚ.*, 46b, giving it as one of the eight long limbs. As this word occurs again in *c* and C gives no help, I have kept *pārṣṇi* and understand 'fetlock'. In *c* T is at fault in reading *vinatonnata*, for *ŚŚ.*, 45a, has *prsthām̐ ca suvinitam̐ ca m̐ isadbaddham̐ samunnatam̐ vinatam̐ ca prasustam̐ syāt*, and *J.* and *ŚN* also support *vinata*. It is quite uncertain if *kukṣipārśva* is to be taken as one word or two; the application of *vinatonnata* in either case is difficult and it is not clear whether *kukṣi* stood at all in T, which understood only one thing to be mentioned in the *pāda*. C's 'belly like a deer' has a curious parallel in *ŚŚ.*, 45a and b, where the two *pārśvas* are described as *mrgavat* and the *kukṣi* as *mrgasyopucitām̐ yathā*. In this uncertain state the verse must be left, till better MSS. of the *ŚŚ.* are forthcoming and critically edited.

74. The broadchested prince embraced him and patted him with a lotus-like hand, and ordered him in a gentle-toned voice, as if he were about to plunge into the middle of a hostile array.

75. "Oftentimes, I have been told, has the king, after mounting you, overthrown his enemies in battle. So act, O best of steeds, that I too may obtain the deathless stage.

76. Easy it is to find companions for battle, for the pleasure of acquiring the objects of sense and for the accumulation of wealth ; but hard it is for a man to find companions, when he has fallen into distress or attaches himself to *dharma*.

77. Moreover as for those who are companions in this world whether in action that brings defilement or in resort to *dharma*, undoubtedly they too, as my inner soul realises, take their share of the fruit.

78. Understand therefore, O best of steeds, this my departure from here to be connected with *dharma* for the benefit of the world, and strive with speed and courage in a matter which concerns your own good and the good of the world alike."

74. *S*, viii. 34, *praviśanti ca yac camūmukham*, suggests on the strength of T the reading *dhvajinīmukhyam*.

75. The first line recalls Varāhamihira's remark in the passage quoted on 73 that a horse with these points is *ṛṣpateḥ śatrunāśāya*. In the second line *yathāvat* is difficult, but supported by T. As it stands, one ought to take *api* as initiating a wish, 'Would that I might, etc. ! Do that', but this does not seem probable. The correct construction would be *yathā . . . tathā*, but *S*, x 57, has *yathā . . . tat*. If one must amend, Gawroński's *yathā tat* is better than Speyer's *yathā yat*. In c C's 'ford of *amṛta*' suggests *amṛtam taram*, but *padam* is Āśvaghoṣa's regular word in this connexion.

76. *Avāpta* in *b* is best taken as a noun ; Gawroński compares *atyārūḍha* at *R*, x 42. For the sentiment, see *Jāt*, xx. 31

77. I cannot determine T's reading in *b*, and I do not agree with W that it read °*bhāgāh* in *d*

78. For *pariṇam*, 'understand', cp *S*, v. 32, xvi. 42, and xviii. 43. The verse refers to the legend of Kanthaka's being reborn as a god.

79. Thus the best of men, beautiful in form and shining like black-tracked Agni, instructed the white horse, the best of steeds, in his duty as though he were a friend, and mounted him to go to the forest, just as the sun, blazing like fire, mounts a white autumnal cloud.

80. Thereon the good horse suppressed all noise, that would seem terrifying in the night-time or might awaken the attendants ; his jaws were soundless and he silenced his neighing, as he went forth with steady steps.

81. Then the Yakṣas bowed down their bodies and bore up his hoofs off the ground with the tips of their hands, that thrilled with joy ; their forearms were adorned with golden bands and their hands were like lotuses, so that they seemed to be throwing lotuses beneath him.

82. The city gatehouses, which were closed with gates furnished with heavy bars and which could not easily have been forced even by elephants, opened noiselessly of their own accord as the king's son passed along.

80. *Cakṭavimukta*, lit 'devoid of trepidation', so 'steady', explained by C 'did not rush impetuously'. T takes *cakṭa* to mean 'a frightening noise', which gives the correct effect but is not literal. A's correction in *d* may indicate °*kramair*.

81. A's reading in *b* seems correct, T being uncertain (*kamalān viprakṛtya*, or *viprakṛtya* ?); the forearms presumably represent the stalks of the lotuses. In *d* *cakṭa* is difficult, and T takes it in the sense *trpṭau* of the *Dhātupāṭha*. The root significance is 'tremble', and one can tremble with joy as well as with fear, hence the extension of meaning. There are a few other passages where the same meaning is possible, *Paṇḍarāśāṣṭaka*, ix. 65, *Vāsavadattā*, 287, where the commentator glosses *cakṭā* with *trpṭāḥ saṁśayitā vā*, and the Khalimpur copperplate inscription, verse 11, *Ep Ind.*, IV, 248. *Cakṭagati* occurs at *Dāṇḍakāśāṣṭaka*, iv. 6, in an uncertain sense.

82. T renders *pratolī* 'gatehouse', obviously right here and adequately authenticated. In *K.A.* the word is used of constructions along the wall between towers for providing access from inside to the wall. References in P. K. Acharya's *Dictionary of Hindu Architecture*, s.v. ; see particularly Vogel, *JRAS.*, 1906, 539.

83. Then he went forth out of his father's city, in the firmness of his resolve quitting without concern his father, who was devoted to him, his young son, his affectionate people and his unequalled magnificence.

84. Thereon he, whose eyes were long like stainless lotuses born of the mud, looked back at the city and uttered a lion-roar: "I shall not be entering the city named after Kapila, till I have seen the further shore of life and death."

85. Hearing his words, the troops of the court of the Lord of Wealth rejoiced, and the hosts of gods with joyful minds foretold the fulfilment of his resolve.

86. Other heavenly beings of fiery forms recognised his purpose to be of the greatest difficulty and, like moon-beams piercing a rift in a cloud, produced a bright light on his frosty path.

84. In *a* it is perhaps not easy to reconcile palæographically the *vimala* indicated by C with A's *vikaja*, but it gives much the best sense. The word *pañkaja* suggests that the poet is referring to the well-known comparison between the Buddha, who lives in the world but is not stained by the *lokadharmas* (such as the feelings detailed in 83), with the lotus, which springs from the mud but is unstained by the water. *Vimala* brings this out, cp. *S.*, xiii. 5 and 6. I do not think we should understand *praveṣṭā* as for *praveṣṭāsmi*. Though it is convenient here to translate it by the future, the agental form implies habitual action (*Pāṇ.*, iii. 2, 135) and therefore with a negative is more forcible than the future.

85. *Āśams* in the sense 'foretell', which the context indicates as better than 'wish', is rare and only found in the active. Therefore *āśaśamsur asmai*?

86. The heavenly beings with fiery forms recall the *aggikhaṇḍhāni*, which Aśoka's practice of *dharma* caused his people to see (Fourth Rock Edict); cp. also *AK.*, III, 229, n. 3, and *AAA*, 116, 19. Hence the epithet *svayamprabha* of the heavenly inhabitants at *S.*, x. 32, and cp. *MBh.*, xii. 6789ff. for the deities who live above the sun and moon and are *svayamprabha* and *agnivarcas*. A's *akuruta* is difficult; it can hardly be held that the poet is illustrating an unknown grammatical rule allowing the use of a singular verb with a plural subject. *Adadhata* will not do, because T shows *kr* and it is the fiery bodies of the deities that cause the light. Joglekar takes *akṛṣata* to *kṛ*, 'scatter', but the form is known to the grammarians from *kṛ* also; and I take it to the latter



87. But that steed, like a steed of the Sun, speeding on as if spurred in mind, and the prince travelled very many leagues, before the stars in the sky grew discoloured with the dawn.

87. That T is right in taking *harituraga* to mean the sun, not Indra, is shown by the mention of Aruna in the second line. T's reading in *b* means 'as if speeding on (or, considering) as if transformed by mind', for which I cannot find the Sanskrit. A's reading is not good and is a reminiscence of 71 above. The construction in the second line is unusual, *pāda c* seems to be a kind of accusative absolute of time covered. For the combination of *paruṣa* and *aruṇa* cp. *Bṛhatsaṃhitā*, iii. 38, *parusarajo'ruṇīkṛtatamu* of the sun, also the curious use of *parusa* at *Vikramorvaśīya*, v. 4. The verb with two subjects and attracted into the singular by the nearer has parallels, viii. 33 below, *S.*, viii. 2, *Mannu*, ix. 23, and *Darīdracārudatta*, i. 18

## CANTO VI

## THE DISMISSAL OF CHANDAKA.

1. Then the world's eye, the sun, rose in a moment, and the best of men saw the hermitage of the descendant of Bhṛgu.

2. When he saw it with the deer sleeping in perfect trust and the birds sitting at peace, he felt, as it were, rested and as if the goal were attained.

3. In order to eschew arrogance and to show honour to asceticism, and in accordance with his politeness he dismounted from the horse.

4. And alighting, he patted his steed, saying, "Your task is accomplished", and well-pleased he said to Chandaka, bedewing him as it were with his eye :—

5. "In following this horse, whose speed is like that of Tārksya, you have shown, good friend, both loyalty to me and your own prowess.

6. Although I am entirely given up to other matters, I am gripped to the heart by you, who possess equally this devotion to your master in such a degree and also capability.

3. C and T agree in giving *vismaya* the sense of 'arrogance', which the context demands. C has in c, 'keeping his deportment'.

5. Tārksya is a name for Garuḍa, to whom speedy horses are often compared, e.g. *Divy.*, 444, *MBh.*, viii. 687, *Kaṇvaśāstra*, 13, *Vikramorvaśya*, i, p. 9.

6. W understands *hrdi* to refer to Chandaka's heart, but T does not require this and *grah* takes the locative of the place caught hold of. The conjecture in *d* is almost certain. Gawronski's *idrśi* would do but is not so close to A. I suspect T of having read *idrśasya eva*, two syllables short, corrupted from an original *idrśas sa* or *idrśas śa*, *ssa* and *śśa* being liable to misreading with a *yu* as second member.

7. A man, though not devoted, may be capable, or though not capable, may be devoted ; but it is hard to find in the world a man like you who is at the same time loyal and capable.

8. Therefore I am well-pleased with this your noble action in displaying towards me this feeling, which takes no count even of possible rewards.

9. Who would not be favourably disposed to a man in a position to reward him ? In the opposite case even kinsfolk for the most part become strangers.

10. The son is cherished to continue the family ; the father is honoured to obtain maintenance. The attachment of the world is always due to some motive. No feeling that this or that person is one's kin subsists without a cause.

11. Why speak many words ? In short, you have done me a very great kindness. Return with the horse. I have arrived at the desired spot."

12. With these words the mighty prince unloosed his ornaments and gave them to Chandaka, whose mind smarted with sorrow, in order to do him a benefit.

8. C and T's *parāṇmukhaḥ* in *d* is essential for the sense ; in fact Chandaka was more likely to be punished than rewarded for his action. If we read *dṛśyate* in *c* with A, 'pi in *d* perhaps should be amended to *hi*, but I do not like the omission of *te* or its equivalent in the line.

9. For *janībhaṇvati*, against which A has an old marginal gloss *apara*, cp. the use of *jana* at S., xv. 31.

10. There seems to be no parallel to this use of *svatā*, Co. understands *asvatā*, 'unselfishness', but T divides as in the text. Gawroński takes *svatā* = *mamātva* of 48 below. The literal meaning seems to be the feeling that something is one's own, and here the context demands that the something should be one's relation to others. For W's translation of this verse, see his note on the Tibetan of ix. 10.

11. If it were not for C, I should have supposed T's *gnas* in *d* to be a mistake for *nags*, the equivalent of A's reading.

12. *Anuśamsa*, the regular form, is indicated by T, but *ānuśamsa* and *ānuśamsā* also occur in Buddhist Sanskrit, the Pali form *ānisaṃsa* supports A's spelling. For the meaning cp. the use in the *Divy.* (see index s.v.); C

13. Taking from his diadem the blazing jewel, which performed the function of a light, he stood like mount Mandara with the sun on it, and uttered these words :—

14. “With this jewel, Chanda, you must make repeated obeisance to the king, and in order to abate his grief you must in full confidence give him this message from me :—

15. “I have entered the penance grove to put an end to birth and death, and not forsooth out of yearning for Paradise, or out of lack of affection or out of anger.

16. Therefore you should not grieve for me, since I have left my home for this purpose. For a union, however long it has lasted, in time will cease to be.

17. And since separation is inevitable, therefore my thoughts turn to salvation, in order that there may be no more severing from my kindred.

18. You should not grieve for me, who have gone forth to leave grief behind. It is rather the slaves of passion, enthralled by those sources of grief, the loves, for whom grief should be felt.

19. And since this, they say, was the firm determination of our ancestors, grief should not be felt for me who am travelling along the hereditary road.

20. For when a man passes away, there are heirs to his wealth ; but heirs to *dharma* are hard to find on earth or do not exist at all.

renders ‘comfort’ As appears from the opening scene of the *Śākuntala*, it was not proper to enter a hermitage wearing ornaments.

14. Co. takes *amuktaviśrambham* to refer to the king, but T rightly applies it to Chandaka, who has every reason to be afraid of delivering the message.

15. A’s *jarā°* for *janma°* is a natural corruption ; at xii. 17, *janma* is almost indistinguishable from *janā*. For the second line *Jāt.*, xxxi 41.

17 My conjecture in *d* is palæographically sound and necessitated by the sense ; A’s *°ādhbhīh* is improbable.

19. Formichi’s defence of *dāyādabhūta*, ‘divenuto dell’ erede’ and so ‘ereditario’, is contrary to Aśvaghoṣa’s use of *bhūta* in compounds.

21. Should it be argued that this person has gone forth to the forest at the wrong time, I reply that there is no such thing as a wrong time for *dharma*, seeing how uncertain life is.

22. Therefore my determination is that the supreme good must be sought by me this very day. For when death is present as our adversary, what reliance can be placed on life ? ”

23. In such wise, my good friend, should you speak to earth’s guardian and also strive that he should not even think on me.

24. You should also tell the king that I am lacking in virtue. Lack of virtue causes the disappearance of affection ; when affection has vanished, there is no sorrowing.”

25. On hearing these words Chanda was overcome with anguish and, folding his hands, replied with a voice strangled with sobs :—

26. “At this disposition of yours, O my lord, which must cause distress to your kinsfolk, my mind sinks down like an elephant in the mud of a river.

27. To whom would not such a determination as this of yours cause tears, even if his heart were of iron, how much more when it is faltering with love ?

28. For this delicacy of limb, fitted only for lying in a palace, is not compatible with the ground of the penance grove, covered by sharp blades of *darbha*-grass.

29. But as for my bringing this horse to you after hearing your resolve, it was some divine power, O my lord, that forcibly caused me to do it.

30. For if I had been in command of myself, how could I, on knowing this your resolve, have brought you the horse, the bale of Kapilavāstu ?

26. T’s *chu-bohi hgram-na* (*naditire*) is so obviously a mistaken spelling for *hdam-na* (°*panke*), that I have not included it among the variants. Similarly *hgyur-ba* (*bhavati*) may be a mistake for *rgud-pa* (*sīdati*), or, as it is preceded by an unnecessary *hdi* (*idam*) not in the Sanskrit, *hdi hgyur* may be a corruption of *yi-mug*, which would give the metaphorical sense of *sīdati*.

31. Therefore, O mighty prince, you should not desert, as a nihilist the good Law, your loving aged father, who yearns so for his son.

32. Nor should you forget, like an ingrate kind treatment, the queen, your second mother, who exhausted herself in bringing you up.

33. You should not abandon, like a coward the sovereignty he has obtained, the virtuous princess, mother of a young son, devotedly faithful to her husband and of illustrious lineage.

34. You should not abandon, like a vicious man his excellent repute, the young son of Yaśodharā, worthy of praise and best of the cherishers of fame and *dharma*.

35. Or if, O my master, you are determined to abandon your father and your kingdom, you should not abandon me. For your feet are my sole refuge.

36. I cannot leave you in the forest, as Sumantra did Rāghava, and go to the city with burning heart.

37. For what will the king say to me, if I return to the capital without you ? Or what shall I say to the women of your household, since I am in the habit of seeing what is proper.

34. In *b* T is ambiguous ; I think it agrees with C in reading *varam*, whereas W takes it to indicate *vara*. The former is the better, as Chandaka usually calls the prince by some formal title of respect such as *bhartṛ* or *nātha*.

35. I follow Gawronski in taking *bandhu* as 'father' here, a meaning occurring several times in canto ix.

36. C is undoubtedly right in keeping the traditional form of Sumantra's name. The simile foreshadows the poet's imitation in canto viii of the account of Sumantra's return to Ayodhyā.

37 The meaning of *ucitadarśivāl* is uncertain and the renderings of my predecessors unconvincing. *Darśin* means a person who sees or is in the habit of seeing, physically or mentally, as in *dirgha*° and *doṣa*°, and *ucita* can only signify 'what is proper' or 'what is wonted'. The word may be applied either to Chandaka, in which case, as Böhtlingk pointed out, it signifies knowledge of the proprieties, or to the palace women, when we might understand it similarly or else take it as expressing Chandaka's not being accustomed to appear before the ladies except in attendance on the prince. T, despite W's

38. As for your saying that I am also to tell the king of your lack of virtue, am I to say what is untrue about you, as about a sinless sage ?

39. Or if with halting tongue and shame in my heart I should so speak, who would believe it ?

40. For only the man who would tell of, or believe in, the scorching power of the moon, would tell of, or believe in, the existence of faults in you, who know the faults.

41. To desert the affectionate ill befits him who is always compassionate and ever feels pity. Turn back and have pity on me."

42. The best of speakers heard these words of the grief-stricken Chanda and spoke to him, self-possessed and with the utmost firmness :—

43. "Quit this affliction, Chanda, over parting from me ; separation is the fixed law among corporeal beings, in that they are subject to different births.

44. Should affection lead me not to quit my kinsfolk of myself, still death would part us one from the other against our wills.

45. My mother bore me in her womb with pains and great longing. Her efforts have been fruitless. What am I to her now or she to me ?

translation, is ambiguous, but C possibly took the last view, 'Or, if all the palace people reproach me, with what words can I reply to them ?' Or had it a different reading ?

40. Possibly we should read *dosajñāḥ* in c ; T is ambiguous, and A often omits *visarga*. The propriety of a groom so addressing his master is open to question and is not supported by the formal use the poet makes of this style of address elsewhere.

43. *Niyataḥ* is perhaps better in c. The idea is that expressed in S, xv. 32, those who are kinsfolk in one birth are separated from each other in the next birth. For *nānābhāva* cp. *Majjhima*, III, 242 (= *Samyutta*, II, 97)

44. If C's text had had *mumukṣayā*, it is not likely he would have omitted it ; and T's text with the opposition of *svayam* and *avaśān* is stronger than A's.

46. As birds collect on the roosting tree and then go their separate ways again, so inevitably the union of beings ends in their parting.

47. And as the clouds come together and depart asunder again, so I deem the meeting and severance of creatures that draw breath.

48. And since this world is in a state of continuous separating, therefore the feeling that 'this is mine' is improper with regard to a coming together that is transitory as a dream.

49. Trees are parted from the colouring of their leaves, though it is connate with them. How much more then must there be a severance of one thing from another that is separate from it ?

46 For the first line cp. *S.*, xv. 33, and for *vāsavrkṣa* note in translation on *S.*, i. 54

47. Gawroński would read *matau* in *d* as more in accord with Aśvaghoṣa's syntax. I doubt this, he uses a singular verb with a double subject several times.

48. A difficult verse. *Vipralabhya* is used in the sense of *vipralambha*, the 'parting' of lovers, an extension from 'deception', 'disappointment'. T gives the literal sense of 'deceive' and also the derived sense of 'separate'; and C renders by *kuai* (Giles 6326), used in this text for 'separate', e.g. vii. 47. *Yāti* with the gerundivo implies continuous or habitual action, possibly here in a passive sense, 'is being continually separated', as is apparently the construction at *S.*, vii. 15. A's *parasparam* is difficult and T's curious *phyir-na*, while apparently indicating the text reading, would perhaps be better amended to *phyi-ma*. C translates 'separating of their own accord'. For *mamatva*, see note on *svatā* on verse 10 above; C, as I understand it, has 'It is not proper to reckon relatives as mine'. I follow Schmidt in taking *samāgāme* as dependent on *mamatvam*. It should be noted that FP quotes this and the two preceding verses and follows them with seven more verses on the same subject, which are not in our text, though the simile of verse 49 is included in them. This is the only case where in a quotation by FP of a passage from this poem verses not to be found in our text are added, and it is hard to account for them. A, T and C agree in the extent of the text, but verse 49 is laconic in argument, as C evidently felt, and perhaps the author of the original of the FP or someone else expanded the passage to make it clear, without the addition being received in the standard text.



50. Since such is the case then, my good friend, be not afflicted; go your way. But if your affection tarries, still go and then return again.

51. And you should say to the folk in Kapilavāstu, who keep regard for me, "Quit your love for him and hear his resolve.

52. Either, he says, he will quickly come back, after destroying birth and death; or, lacking in right effort and failing to reach the goal, he will perish." "

53. On hearing his speech, Kanthaka, the finest of steeds, licked his feet and shed scalding tears.

54. With his webbed hand, which was marked with svastikas and bore the wheel sign on the palm, the prince stroked Kanthaka and spoke to him as if he were his comrade of like age:—

55. "Do not shed tears, Kanthaka; you have displayed the qualities of a good horse. Be patient; this your toil will soon bring forth its fruit."

56. Then he resolutely took from Chanda's hand the sharp sword which had a jewelled hilt and was decorated with gold inlay, and drew it from the scabbard, as if he were drawing a snake from a hole.

51. A's reading in *a* is nonsense, and T and C are clearly right in indicating that °*kṣepaṇ* is an inversion of °*pekṣam*; cp. the similar variant in Co.'s ix. 71. It would be closer palæographically to A, if we amended *byas* to *bcas* in T, i.e. *cāsmāsu sāpekṣaṇ*. Kapilavāstu is preferable to °*vastu*; cp. verse 30 above and the MSS. of *S*.

52. I accept C's reading in *b* as the best, cp. note on verse 15 above. For *ārambha*, see *S.*, xiv. 22.

53. Cp. *Mhv.*, II, 166, and, for the next verse as well, the description in *Vimānavatthu*, 81.

54. According to tradition Kanthaka was born on the same day as the Buddha, hence *vayasjyavat* is significant.

55. The absence of *iti* is unusual; *bhaved iti* or *bhavatu iti*?

56. How did Co.'s MSS. come to have T's reading, not A's, in *b*? C has 'the prince', but cannot be relied on in such matters. The practice of letting down a bait on a line into a snake's hole and drawing the snake out by it is said still to persist in India.

57. Having unsheathed it with its blade dark blue as a blue lotus petal, he cut off his decorated headdress with the hair enclosed in it and tossed it with the muslin trailing from it into the air, as though tossing a goose into a lake.

58. And the inhabitants of Heaven caught it reverently, as it was thrown, with the intention of worshipping it, and the divine hosts paid it due adoration in Heaven with celestial honours.

59. But when he had divorced his ornaments and sheared off the royal splendour of his head, he looked at his garments with their embroidery of golden geese, and in his steadfastness longed for a hermit's robe.

60. Then an inhabitant of Heaven of purified nature, knowing his thoughts, took on the form of a hunter of deer and

57. C's 'dark hair' implies that he construed *utpalapattranīlam* with °*keśam*, but it is better to take it with T to the sword and it thus gives point to the unusual *niṣkāśya*, i.e. he causes as it were the bud of the lotus to open out to show the blue petal. On the verse generally, see Coomaraswamy, *JRAS.*, 1928, 822. The difficulty lies in *aṁśuka*, which may mean silk cloth or may, as T takes it, be equivalent to *aṁśu*; parallel ambiguities occur elsewhere, but only when *aṁśuka* is at the end of a compound. By itself it is probably not equivalent to *aṁśu*, as Apte gives it, but is *aṁśu* with *ka* added for the purpose of ending a compound. Cp. *R.*, x. 9, *Śiśupālavadhā*, v. 52, vi. 27, etc. *Vāsavadattā*, 92, *Kād.*, 72. If it is from *aṁśu*, it cannot refer to the actual threads of the cloth, for they were not cut. The Buddha's hair was bound up in the headdress and he cuts through the hair below it. *Aṁśuka* is therefore to be understood as (1) 'cloth', i.e. the muslin wrapped round the framework of the headdress like a modern pagri, and (2) *aṁśu* in the sense of rays of light only.

59. Compare *b* with the more elaborate imagery of *S.*, v. 51-52. *Vipravāsa* comes primarily from *vas*, 'cut', as *pravāśyamāna* does in that passage (see notes in text and in addenda of translation), and secondarily implies 'banishment', the sense T gives it; for the latter cp. *Vinaya*, III, 198, 263. The implication of *śrī* is too obvious to need explaining. For the embroidery of geese Leumann compares a Jain passage, and Gawroński *Kumārasambhava*, v. 67. see also *SP*, III 82, *HC*, ch. vii, p. 53, l. 12, *R.*, xvii 25

60. *Viśuddhabhāvaḥ*, i.e. a Śuddhāvāsa deity, as C expressly states.

approached him, wearing ochre-coloured clothes. To him the scion of the Śākya king spake :—

61. “Your holy ochre-coloured robe, the mark of a seer, does not go with this murderous bow. Therefore, good sir, if you are not attached to it, hand it over to me and accept this one of mine.”

62. “O giver of desires”, the hunter said, “although by this garment I cause the deer to trust me near them and then kill them, yet if, O Śakra-like prince, you have any use for it, take it then and give me the white one.”

63. Then with the greatest joy he took the hermit's dress and gave up the silk raiment. But the hunter, assuming his heavenly form again, went to heaven with the white clothes.

64. Then, when he departed thus, the prince and the groom marvelled greatly and straight entertained all the more reverence for the forest dress.

65. Then he dismissed the weeping Chandaka and, wearing the ochre robe and bearing the fame of his steadfastness,

62. T indicates *nihanmi* in *b*, not *nihanyām* (‘I can kill’), which is perhaps closer to A palæographically. *Ārāt* apparently must mean ‘near’ here, a well authenticated meaning, but its use with *viśvāśya* is a little difficult and perhaps it should be taken with *nihanmi*; or could it mean ‘giving them confidence from far off’? Its signification at *S.*, v. 13, is also doubtful. The point is that, as countless authors down to Rudyard Kipling tell us, deer are not afraid of holy men and associate with them; the robe is intended to deceive them into thinking the hunter a rsi. *Aupapātikasūtra*, §74, oddly enough mentions a class of ascetic known as *migabuddhaga*. T's *kāmasārūt* seems hopeless.

64. *Āśu* expletive; cp. *S.*, vi. 9, and note in text.

65. The reading in *b* is uncertain, though T and C show clearly that A's *saṁvīd* stands for a word meaning ‘wearing’. *Samvīd* can hardly have this sense, and *saṁvrt*, better palæographically, seems more forced, if to be taken as equal to *kāśāyasaṁvṛta* of *LV.*, ch xxiv, 382, than the *saṁbhṛt* which I have preferred. *Dhṛtikīrtibhṛt* is apparently C's authority for his ‘carefully considering and scanning his steps’, that is, *dhṛti* is equivalent to *śīla*, which prescribes this method of walking; *dhṛti* corresponds in fact to *śīla* at *S.*, iii 11 In *d uḍurāja* should stand for the moon (cp *Kāḍ.*, 72), not for the sun,

moved majestically to where the hermitage was, resembling the monarch of the stars enveloped in a sunset cloud.

66. Then when his master went thence to the penance grove in his discoloured clothes and free from desire for rule, the groom flung up his arms and, wailing bitterly, fell to the ground.

67. Looking back once more, he wept aloud and clasped the horse, Kanthaka, with his arms. Then in despair he lamented again and again and started for the city with his body, but not with his mind.

68. Sometimes he brooded and sometimes he lamented, sometimes he stumbled and sometimes he fell. So journeying in grief under the force of his devotion, he performed many actions on the road in complete abandon.

as the word *samdhya* would lead one to expect; C mentions both and so does not commit himself.

66. Did T take °*vāsasi* to *vas*, 'shine' ? *Vivarna* should not be translated 'mean'; it refers to the *kāsāya* colour, cp. *S*, v 53, and *Jāt*, xii. 19, and 122, 9

## CANTO VII

## ENTRY INTO THE PENANCE GROVE.

1. Then since his state of longing for the forest had freed him from all attachments, Sarvārthasiddha left the weeping tear-faced Chanda and proceeded to the hermitage, overpowering it with his beauty, as if he were a Siddha.

2. With the gait of the king of beasts the prince entered that arena of deer, himself like a deer, and, though he had given up his royal trappings, the majesty of his person was such as to hold the eyes of the anchorites.

3. For the wheel-bearers, accompanied by their wives and standing with their yoke-poles in their hands, gazed, just as they were, in their excitement on him who was like

1 *Sarvārthasiddha* is probably to be understood in its actual sense as well as a proper name, and *siddha* in *d* means not only the mythical *ṛsis* referred to also at *S.*, x. 6, but a man who has reached enlightenment.

2. I may understand *mrgarāja* as 'king of the deer', but O translates 'lion'. The point of *mrgavat* in *b* is not obvious; perhaps it refers to the colour of the prince's dress as being like that of a deerskin (or of a lion?), so accounting for FP's substituting for *b* that he was 'clad in a *kāśāya* robe only'.

3. For the following description, see Eggers, *Das Dharmasūtra der Vaikhāṇasas* (Gottingen, 1929), pp. 18ff, but it is difficult to determine the class referred to in this verse, as they cannot be definitely identified with any of the various kinds of ascetics who are accompanied by their wives. It is natural to take *cakradhara* as meaning those who are branded with the discus of Viṣṇu and to understand *yuga* as a 'carrying-pole', which wandering ascetics carried (*Dīgha*, I, 101, and Eggers, *op. cit.*, 88, note on iii. 8) and which explains the comparison to oxen with heads bowed down under the yoke; the practice of branding is called *cakradhāraṇa* at *Sarvadarsanasamgraha* (ed. A.S.S.), 53. The word *cakradhara* occurs for a kind of ascetic at *MBh.*, xiv. 429, and Utpala on *Bṛhajjātaka*, xv. 1, gives it as a synonym of *caraka* (cp *Bṛh. Ār Up.*, iii. 3, 1). So *cakradhara* may be the same as *cakracara* mentioned at *MBh.*,

Indra, and did not stir, like beasts of burden with half-bowed heads.

4. And though the Brahmans, who had gone out to fetch fuel and had returned with their arms full of wood, flowers and *kuśa* grass, were pre-eminent in austerities and had their minds fully trained, yet they went to see him and did not go to their huts.

5. And the peacocks rose up in delight and uttered cries as at the sight of a black rain-cloud ; and the restless-eyed deer and the ascetics who grazed like deer let their grass fall and stood facing him.

6. And although the cows, that gave milk for the oblations, had already been milked, yet such was the joy produced in them at the sight of him, the lamp of the Ikṣvāku race, shining like the rising sun, that their teats flowed again.

7. "Is he the eighth Vasu or one of the Aśvins come down to earth ?" Such were the voices raised loud by the sages there in their amazement on seeing him.

xiii. 6493-6497, and perhaps also the same as *cākrīka* of *ib.*, xii. 2646. The commentary on the latter glosses *cākrīka* with *śakaṭika*. The *KA.* also alludes to *cakracaras* at iv. 4 (see Meyer's translation, 330, n. 3, and additional note, p. 816) and vii. 17, 63, at the latter of which their *śakaṭas* are mentioned. *Pañcarātra*, i. 9, *cakradharasya dharmasakaṭim*, has probably something else in mind. These passages suggest that Co. may have been right in taking *yuga* literally as 'yokes', but if so, in view of *U's* 'making the weights carried on their shoulders to be held by their hands' and of the fact that yokes are not ordinarily held in the hand, the reference may be to ascetics who drew carts like oxen. As I am not certain of the sense, I leave the translation ambiguous. *Tatthaiva* seems pointless, and the translation 'just as they were' open to doubt ; read *tatraiva* ?

4. *T's* reading in *a* may well be correct. In *b* it takes *pavitra* in the sense of 'pure' and I may be wrong in following Co.'s rendering. With the reading *havir* in *a*, *pavitra* should perhaps be translated 'clarified butter', a meaning so far known only to the later lexica.

5. *Unnam* is often used of clouds, but *C* and *T* are both agreed against *A's* reading.

6. *T* is two syllables short in *c*, omitting the word for 'cows'.

8. For like a second form of the chief of the gods, or like the magnificence of the world of moving and stationary beings, he illumined the entire grove, as if he were the sun come down of his own accord.

9. Then, when those hermits duly honoured and invited him, he in return did honour to the supporters of *dharma* with a voice like a cloud full of rain.

10. Then he, who desired liberation, traversed the hermitage which was crowded with folk, desirous of Paradise and working to accumulate merit, and steadfastly he viewed their various austerities.

11. And when the benign one had viewed the various austerities of the ascetics in that penance grove, he thus addressed a certain anchorite who was following him, in order to ascertain the truth :—

12. “As I have never seen a hermitage till to-day, I am unacquainted with this method of *dharma*. Will you therefore kindly explain to me what is your resolve and to what point it is directed ?”

13. Then the twice-born, who took delight in austerities, described in due order to the bull of the Śākya, a very bull in prowess, the particularities of the austerities and the fruit thereof :—

14. “Uncultivated food, that which grows in the water, leaves, water, fruit and also roots, this is what the sages live

8. This seems to be the only occurrence in literature of Lekharṣabha as a name for Indra, though appearing in the lexica as early as the *Amarakośa*

9. I have preferred *sāmbho'mbu*° in *d*, because it is closer to A and because repetitive expressions such as *suṣaṅgalada* seem to occur more in less stylish work.

11. *Vikāra* in *a* may imply ‘extravagances’

13. Or *ṛṣabhavikramāya*, ‘stepping like a bull’. Though C and T agree against A in *d*, I do not consider their reading usable.

14. *Sahlē prarūḍham* refers to *śaivāla* (Eggers, *op. cit.*, 22). C has for *b*, ‘Some eat roots, stalks and leaves ; others again eat flowers and fruit’, omitting *toya*.

on in accordance with the scriptures ; but there are various separate alternatives.

15. Some live like the birds by what they can pick up from the ground, others graze on grass like the deer, and others pass their time with the snakes, turned into anthills by the forest wind.

16. Some gain their subsistence by laborious pounding with stones, others eat only what has been husked by their own teeth, and some again cook for others and meet their needs on anything that may be left over.

17. Some with their coils of matted hair soaked with water twice offer oblations to Agni with sacred texts ; others plunge into the water and dwell with the fishes, their bodies scored by turtles.

18. With such austerities accumulated for the due time, they win by the higher to Paradise, by the lower to the world of men. For bliss is obtained by the path of suffering ; for bliss, they say, is the ultimate end of *dharma*."

15. The second line implies no doubt that they lived on air, C's 'air-inhaling snake-*ṛṣis*', and one could construe *vartayanti vanamārutena* as 'feed on the forest-wind'. But as I understand it, the wind piles up earth round the motionless ascotics lying on the ground, turning them into anthills, and thus giving them an additional resemblance to snakes who are often mentioned as living in anthills. For *vanamāruta*, *Bodhicaryāvatāra*, viii. 86.

16. The *āsmakūṭṭas* are described in *a* and the *dantolūkhalikas* in *b*. C's version of *a* and T's 'what they pick up with their teeth' in *b* are therefore inferior.

17. The exact point of the first line escapes me ; is the reference to those who live in wet clothes in winter ? But a parallel passage at xxiii. 22, suggests a reference only to bathing three times and making oblations twice a day. The reading in *d* is doubtful and T may be preferable C is no help ('fish-*ṛṣis* practising water-dwelling')

18. For *c* cp. *Majjhima*, I, 93, and II, 93, and *Mūlindapañha*, 243. Whether one should read *duḥkham* as suggested by A or T's *sukham* in *d* depends on the meaning given to *mūlam*. The point is settled by *Manu*, xi. 235, *tapomūlam idam sarvaṃ daivamānuṣakaṃ sukham* ; so the commentary on *KS.*, i. 2, 47,



19. The child of the lord of men listened to these and the like statements of the anchorites ; though he had not yet reached the perception of reality, he was not satisfied and said these words in an undertone to himself :—

20. “Seeing that asceticism in its varied kinds is suffering by nature, and that the reward of asceticism is Paradise at the highest, and that all the worlds are subject to change, truly this labour of the hermitages is to small effect.

21. Those who forsake their dear kindred and worldly pleasures to practise restraint for the sake of Paradise, truly they, when parted from its delights, will travel again to far greater bondage.

22. And he, who by the bodily toils known as austerities strives for the continuance of being in order to indulge passion, does not perceive the evils of the cycle of existence and seeks by suffering nothing but suffering.

23. Living creatures are ever in fear of death and yet they aim by their efforts at a fresh birth ; and with the persistence of active being death is inevitable. Therefore they drown in that very thing of which they are afraid.

24. Some enter into labour for the sake of this world, others undergo toil for the sake of Paradise. Truly living beings, making themselves miserable in their hopes of bliss, miss their goal and fall into calamity.

25. It is not indeed that I blame the effort, which leaves aside the base and is directed to a higher object, but rather the wise with a like toil should do that in which the need for further effort ceases.

*dharmamūlāḥ smṛtāḥ svargaḥ*, and cp. *BhNS.*, xxii. 142, and a quant skt *Mattavilāsa*, verse 8. FP's ‘therefore suffering is the cause of all pleasure’ leaves its reading uncertain.

19. *S.*, viii. 14, repeats *d* almost verbatim in a different metro.

21. *Viprayuktāḥ* I take to mean ‘when parted’ from the joys of Paradise, cp. *RL.*, 156. *Gantukāma* merely expresses the future.

26. But if mortification of the body in this world is *dharma*, then the body's pleasure is contrary to *dharma*; if pleasure is obtained in the hereafter by means of *dharma*, then *dharma* in this world bears as its fruit what is contrary to *dharma*.

27. Inasmuch as it is under the direction of the mind that the body acts and ceases to act, therefore it is the taming of the mind only that is required. Apart from the mind the body is nothing but a log.

28. If merit is held to derive from purity of food, then merit accrues also to the deer and even to those men who are excluded from the rewards of *dharma* and on whom by some fault of their destiny wealth has turned its back.

29. But again, if it is the intention that is the cause of acquiring merit in the case of suffering, should not the same intention be applied in the case of pleasure? Or if the intention is no criterion in the case of pleasure, is not the intention no criterion in the case of suffering?

30. Similarly for those who sprinkle water on themselves to purify their deeds, acting on the assumption that it is a *tīrtha*, in that case too their satisfaction is restricted to the feelings; for water will not make a sinner pure.

31. For if whatever water has been touched by the virtuous is claimed as a *tīrtha* on earth, then it is only the virtues that I regard as the *tīrtha*, but beyond all doubt the water is just water."

26. *Sukha* is defined by the Abhidharma as 'bodily pleasure' in contrast to *saumanasya*, 'mental happiness'.

27. *Manas*, *cetas* and *citta* are synonyms in this verse.

28. I take the reference in *c* to be to those who under the rules of caste could not practise the higher forms of Brahmanical religion. The implication, explicitly stated by *C*, is that they are too poor to afford anything but food such as hermits live on.

30. The heart is the seat of the feelings, hence the translation in *c*. If *T*'s 'sya is right in *c*, we must amend in *ab* to *yaḥ . . . sprśaty . . . pravṛttaḥ*.

31. Cp. the play on the meanings of *tīrtha* in *S.*, i. 8.

32. As he thus discussed various points with provision of many arguments, the sun went to its setting. Then he entered the grove, where was the holy quiet of austerities and where the trees were discoloured by the smoke of the oblations.

33. It was in full activity, a workshop as it were of *dharma*, with the transference elsewhere of the blazing sacrificial fires, with its throngs of seers who had completed their ablutions and with the shrines of the gods humming with the din of prayers.

34. And there he, who resembled the night-making orb, passed several nights, examining the austerities, and after considering them all and forming a judgement on them, he departed from that place of austerities.

35. Then the hermits followed him, their minds drawn to his beauty and majesty, just as great seers follow *Dharma*, as it withdraws from a land overrun by infidels.

36. Then he saw the ascetics with their fluttering coils

32. *Tapahpraśānta* was translated by Co. as if *praśāntatapah*, which has been generally rejected except by Speyer. The point is settled by the use of *śānta* at *S.*, i. 27.

33. The same points are selected for the description of a hermitage in *S.*, i. 11. Gawroński was the first to see the real sense of the verse, but *karmānta* is not exactly a 'forge', but a 'workshop', a sense common in *K.A.*; Medhātithi on *Manu*, vii. 62, defines it as including sugar mills, distilleries and the like. It is an extension of meaning from the sense common in Buddhist Sanskrit and Pali of 'business', 'occupation', to the place where the business is carried on. The reference here is to a place where gold or other metal is worked by heating it, quenching it with water and hammering it (cp. *S.*, xv. 66-69, and xvi. 65-66). *Agnihota* in the sense of 'sacrificial fire' is very rare. For *koṣṭha* cp. *koṣṭhaka* in *K.A.*, ii. 4

34. The third *pāda* is hopelessly corrupt. I translate *T* which cannot be put back into Sanskrit (*paricchidyā* the most probable), but *C* is perhaps nearer the original reading. For the context requires something approaching the adverse judgement on austerities in *S.*, iii. 2. Possibilities are *sarvaṃ pratikṣīya tapaś ca matyā* and *sarvaṃ pratikṣepyaṃ alaś ca matvā*, but it is not a case for putting a conjecture into the text

36. I have retained the difficult °*khelān* in *α*, as *T* has it also, but should prefer Hultzsch's °*celān*. It may however be merely a way of writing °*kheḍān*,

of hair and clothes of bark, and in deference to their austerities he stopped by a beautiful auspicious tree on the roadside.

37. Thereon the hermits approached the best of men and stood round him, and the oldest of them addressed him respectfully with soft conciliatory words :—

38. “When you arrived, the hermitage became as it were full, with your departure it turns as it were into a desert. Therefore, my son, you should not quit us, as the loved life should not quit the body of one who wishes to live.

39. For in front stands the holy mountain Himavat, frequented by Brahman seers, royal seers and celestial seers; and by its neighbourhood these very austerities of the ascetics become multiplied in efficacy.

40. So too all round are holy pilgrimage places, very stairways to the sky and frequented by the celestial seers and the great seers who are self-controlled and whose beings are compact of *dharma*.

41. And from here again it is proper to pursue only the northern direction for the sake of the highest *dharma*, but it would not be fitting for the wise man to move even a single step towards the south.

‘clothes’, unfortunately not adequately authenticated T in fact inserts another word *zur-phud* (= *śikhā*) into the compound and may thereby indicate the Sanskrit word *khela* by *rol-pa* and the meaning by the other. Aśvaghōṣa uses *anurodha* for ‘liking’, ‘having a friendly feeling for’, *S*, xiii. 48; hence the translation. To render *anurudhyamāna* ‘considering’ or ‘approving’ would go against the context.

37. T appears to be corrupt in *d*, having *hdi rab-tu hdi* for the text’s *iti*.

40. For *b* cp. *CII*, III, 44, *svargāśopānarūpam*. In the last line of *T chen-po-rnams* is probably copied from the previous line in place of *dan-lan-rnams*, which would give the text Here again Co.’s MSS. have T’s reading against A.

41. The idea of the north being auspicious and the south inauspicious is so frequently mentioned in the Upaniṣads and elsewhere that references are unnecessary.

42. But if you do not wish to live in the penance grove, because you have seen here one who neglects the rites or is impure from having fallen into an adulterated *dharma*, mention it and just be pleased to dwell here.

43. For we here desire to have you, who are as it were a depositary of asceticism, for our companion in asceticism. For to abide in company with you who are like Indra would bring success to Brhaspati."

44. When the chief of the ascetics had thus spoken in the midst of the ascetics, he, the chief of the wise, declared his inward feelings, inasmuch as he had made a vow for the annihilation of existence :—

45. "At such a display of their feelings towards me on the part of the upright-souled sages, the supporters of religion, whose delight in hospitality makes them like one's own kindred, my joy is extreme and I feel highly honoured.

46. To put it in a word, I am as it were bathed by these affectionate words, which touch my heart, and, as I am a novice in *dharma*, my pleasure now shows itself doubled.

47. When I reflect that I am about to go away, leaving you thus engaged, who are so hospitable and have shown me

42. T divides *saṃkīrṇadharmā*=*apatito*. I understand *yāvat* as=*tāvac*, this use of the relative being not uncommon in *Aśvaghosa*.

43. *Nidhāna* means ritually the 'putting down' of the sacred fires, and *tapah* is perhaps to be understood therefore as the 'heat' of a fire. In *d* Lüders' reading is better than the text, but not adequately substantiated by T.

46. Co., followed by the other translators, understands that the joy felt by the Buddha when he first grasped the idea of *dharma* is redoubled; but I do not see how this can be extracted from the Sanskrit, which as it stands means that the Buddha as a novice in *dharma* (Gawroński first pointed this out as the meaning of *navagraha*) is particularly gratified at his treatment, as if he were already a leader of ascetics. I am not quite sure however that the text is in order and should like to amend *saṃprati* to *tam prati* (i.e. towards *dharma*), which would be clearer and agree more closely with C's 'Hearing what you say, still more I take pleasure in reverence for *dharma*'.

such very great kindness, I feel indeed as much grief as I did when quitting my kinsfolk.

48. But your *dharma* aims at Paradise, while my desire is for release from rebirth and leads me not to wish to dwell in this grove. For the *dharma* of cessation from activity is apart from the continuance of active being.

49. It is not for dissatisfaction on my part or for an offence committed by anyone else that I am going forth from this grove ; for you are all like the great seers, in that you take your stand on a *dharma* that conforms with the primeval ages."

50. Thus the prince spoke words, gracious and full of meaning, very gentle yet determined and dignified ; and the ascetics then felt the highest degree of reverence for him.

51. But a certain twice-born there, who was in the habit of lying in the ashes, tall and with his hair in a tuft, clothed in tree-bark, with reddish eyes and a long thin nose, and carrying a waterpot in one hand, spoke to him thus :—

52. "Wise sir, noble in sooth is your resolve, in that, young as you are, you have seen the dangers of birth ; for he who, on a right consideration of Paradise and final salvation, decides for final salvation, only he truly exists in reality.

53. For those who are possessed by passion desire to go to Paradise by means of all those sacrifices, austerities and

48. I follow Co. in *d*, alternatively, 'the *dharma* of *nivṛtti* is destroyed by *pravṛtti*'.

50. I know of no suitable sense for T's *garbhitam Garvitam*, if the original reading, would seem to be treated as a formation from *guru* ; but I can find no exact parallel for the meaning I give it, except viii. 57 below.

51. *Bhasmaśāyin* shows that he was a Śaiva ascetic. In the second line A is much rubbed and of the third letter of *d* only the loop of *ka* is visible.

52. The exact meaning of so '*sti*', which, though rewritten and difficult to read in A, is corroborated by T, is uncertain in *d* ; C omits the *pāda*.

53. There can be no doubt that the phraseology here is deliberately Sāṃkhya ; *rāga* is for *rajas*, and *sattva* for the first *guṇa*. Arāḍa is a Sāṃkhya teacher of *mokṣa* according to canto xi, and it is to be remembered that Buddhism had its counterpart to the theory of the *guṇas*, as elaborated by pre-

restrictions ; but those who have absolute goodness battle with passion as with an enemy and desire to attain liberation.

54. If therefore this is your settled purpose, go speedily to Vindhyakoṣṭha. There dwells the sage Arāḍa, who has gained insight into final beatitude.

55. From him you will learn the path of the *tattvas*, and, if it pleases you, you will follow it. But since your resolution, I see, is such, you will depart, rejecting his theory also.

56. For this face of yours has a straight high nose, large long eyes, a red lower lip with white sharp teeth, and a thin red tongue ; and as such, it is sure to drink up to the very last drop the ocean of what is to be known.

classical Sāṃkhya, in its doctrines of the three roots of good, *kuśalamūlān*, which correspond to *satva*, and of the three roots of evil, *akuśalamūlān*, which correspond to *rajas* and *tamas*. The last finds no place here, because the verse deals only with those who use effort for some good purpose. This interpretation is borne out by *B*, xxvi 10, which describes as the Sāṃkhya view that *rajas* plus *tamas* leads to evil, and *rajas* plus *satva* to good.

54. Did Sāṃkhya teachers specially frequent the Vindhyas ? There was a Sāṃkhya teacher known as Vindhyavāsin, and the Sāṃkhya system, or a special school of it, is called *Vindhyavāsītā* at *Tattvasaṃgraha*, pp 22, 27.

55. *Tattvamārga* could also mean the 'path to truth', but the reference must surely be to the twenty-five Sāṃkhya *tattvas*, enumerated xii. 18-20. The construction of the second line is obscure. *Tavaīsā* is impossible, because of *bhavān* and the verbs in the third person. But if we read as in the text, *esā matih* means presumably the Buddha's *mati*, and this corresponds to C, which Takakusu translated (*NGGW*, 1896, 2), '(but according as) I perceive thy inclination, I fear that thou wilt (or, it will) not be at rest'. It would perhaps be better to understand, 'As I see your resolution, so you will fear that it (sc. Arāḍa's doctrine) is not *sānta*' It is best to take *paśyāmi* as an interjection, in which case, if it were not for the order of the words, one would naturally construe *matih tathaiṣā yathā yāsyati*. But we have a similar odd construction in viii. 19, of *yathā* without a correlative in the sense of 'since', 'in view of the fact that', and I translate accordingly. The alternatives are to understand a concealed conditional, 'But if your decision (or, wisdom) is such as I see it, then you will depart, etc.' or to take *matih* as the subject of *yāsyati* ; for this last may be a simple auxiliary here, as Cappeller takes it, the one certain instance of this use in the poet being at xiii. 5.

57. But it is clear from your unfathomable depth, from your brilliance and from your bodily signs, that you will obtain on earth a position as teacher, such as was not won even by the seers of the golden age."

58. Then the king's son replied, "Very well", and, saluting the seers, proceeded on his way; and the hermits too, after showing him due honour, entered the penance grove.

57 For this use of the relative without a correlative in the sense of 'in view of', 'having regard to', see the Introduction

58. There does not seem to be any exact parallel to this use of *anuvādhā*; C understands *pradakṣiṇīkṛtya*.



## CANTO VIII

## LAMENTATIONS IN THE PALACE.

1. Then, when his master had gone to the forest in self-renouncement, the dejected groom did his utmost to repress his grief on the road; nevertheless his tears did not cease to flow.

2. But he now took eight days to traverse the same road, which by his lord's command he had covered in a single night with the horse; for he was ever thinking of the separation from his master.

3. And the horse Kanthaka, powerful as he was, travelled onward with flagging feelings and all his fire lost; and though decked with ornaments as before, yet without his master he seemed to have lost his beauty.

4. And turning back towards the penance grove, he

1. For *d* cp. *Jāt.*, viii. 42, where Gawroński would amend *saṃciksīpe* to *saṃciksīye*, but *saṃciksīpe* would do there, 'grew less'. *Ciksīpe* cannot have this meaning, and *ciksīye* must be taken to be certain on the basis of C and T.

3. The text of the first line is uncertain. I would have accepted T's reading in *a* as giving the best sense, if C did not seem to postulate some such text as that I have adopted with slight modification from A. In *b* T evidently read *tatāma bhāvena* as a single compound of which the second part was *abhāvena*; therefore the first part cannot end in *a*, which makes it hard to restore. *Tena* in *d* seems to require a specific mention of the prince in the first line and *bhāvena* by itself is difficult; C gives no help. One possibility, too speculative for insertion in the text without further support, is *svabhartra-bhāvena*, palæographically sound and which might have been deliberately altered on the ground of *bhartr* appearing three times in the two preceding verses.

4. For the accusative after *abhimukha*, to which Prasada objects, see the instances quoted in the *PW*.

neighed loudly and often, in a mournful tone. And, though overcome with hunger, he took no pleasure on the road in grass or water as before and would not take either.

5. Then in due course they approached the city named after Kapila, which seemed empty like the sky without the sun, now that it was deserted by the magnanimous prince, whose being was concentrated on the weal of the world.

6. That very same city-grove, though still gay with lotus-covered waters and adorned with trees in full bloom, was now like a forest and no longer brilliant with citizens; for all their happiness had gone.

7. Then those two came slowly to the city as if going to a funeral bathing rite, while melancholy men wandered round them, depressed and with eyes struggling with tears, and seemed to stop them from proceeding.

8. And when the townsfolk saw the arrival of the pair without the bull of the Śākya race and that they were walking with drooping bodies, they shed tears in the road, as happened of old when the chariot of Daśaratha's son returned.

9. Thereon the folk burst into tears and followed behind Chandaka along the road, saying in the access of their grief,

5. W thinks verses 5 and 6 interpolations, the matter being covered by 7. But verses 4 and 7 do not join well, and verse 6, describing the grove outside the city, which, as Formichi points out, is the same as that of canto iv (*tasya* referring to *puram* in verse 5), shows that *upajagmatuḥ* means 'approached', not 'arrived at'; I see no adequate ground for doubting the verses. At first sight T seems to read in *d* as in the text plus *hbras-med* (*vrthā, aphala*) and might therefore have had the nonsensical *vinā vrthā*; but as the same locution appears in 37c below, it is probably only a roundabout way of distinguishing *vinākṛta* from *vinā*.

7. For *apasnātam* cp *Rām*, ii. 41, 20; see also *Therīgāthā*, 469 (misunderstood in *Psalms of the Sisters*). The simile recurs at B., xxiv. 63.

8. T reads *ṛṣi* for *ṛṣabha* again at xii. 11. Note *vinā* separated from the word it governs.

9. *Manju* may mean 'wrath' here (so Co) or 'sorrow' (so T). The people's words can be understood as a single sentence, as T construes it, but the position of *asau* speaks for Co.'s division, which I follow.

“Where is the king’s son, the delight of the town and kingdom ? You have carried him off.”

10. Then he said to those devoted people, “It is not I who am deserting the king’s son. On the contrary, it was by him in the uninhabited forest that for all my tears I and the householder’s garb were dismissed together.”

11. When the people heard those words of his, they came to the conclusion that it was in truth a superhuman deed ; for they did not restrain the tears that fell from their eyes and blamed the state of mind which arises from the fruit of the self.

12. Thereon again they said, “This very day let us go to the forest, where he, whose stride is as that of the king of elephants, has gone. Without him we have no wish to live, like embodied beings, when the senses have decayed.

13. This city without him is the forest, and that forest

11. The significant word in the text is *patad* ; for, while A might read *patad vijahruh* with T, to talk of shedding falling tears is pleonastic and bad style. Therefore one must read *patad dhu*, and the particle *hu* shows the second line to be an explanation of or a statement in support of the first. This leads me to reject Lüders’ conjecture in *b* ; I do not think C really supports it and the sentiment of *vismaya* according to verse 50 below is inconsistent with tears. The first line implies that they thought the prince’s deed too difficult to imitate, and the second gives the reason ; they could not stop weeping and their minds were still dominated by the idea of self, the prince being *nirmama* (verse 1, cp notes on vi 10, 48). *Atha* in the next verse implies a change of mind on further thought. T, who had a MS. which, as other passages prove, did not distinguish between *dva* and *dda*, seems to have been a syllable short in *c* and not to have understood *d* at all. My explanation is, subject to the different readings adopted, on all fours with that of Formichi, who saw the right sense but could not extract it satisfactorily from the text before him.

12. Query *mrgarājavikramah* in *b* ? The translation of the second line follows Prasada ; Co. construes *vigame* as governing *śarirīnām*. C may have possibly understood by *indriya* the Abhidharma term *jvītendriya*, but is not clear.

13. Windisch, i, 301, n. 2, points out that, besides the quotation of this verse by Ujġvaladatta, Rāyamukuta on the *Amarakośa* attributes it to the

possessed of him the city. For without him our city has no beauty, like Heaven without the lord of the Maruts when Vṛtra was slain."

14. Next the women betook themselves to the rows of windows, thinking that the prince had come back again, and when they perceived that the horse's back was empty, they shut the windows again and wailed aloud.

15. But the lord of men, who had undertaken religious observances for the recovery of his son and whose mind was afflicted by the vow and by grief, muttered prayers in the temples and performed various rites suitable to his intention.

16. Then the groom, leading the horse, entered the palace, with the tears welling from his eyes and overcome with grief, as if his master had been carried off by an enemy warrior.

17. And Kanthaka, penetrating into the royal dwelling and looking round him with tear-streaming eye, cried out with a loud voice as if proclaiming his suffering to the people.

18. Then the birds which lived in the palace and the favourite horses which were tethered near by gave back the charger's cry, supposing the prince to have returned.

*Buddhacarita*. Ujvaladatta's text is not an improvement, *tat* in *b* being required to correspond to *idam* in *a*. It is also quoted by the *Durghata-vṛtti* (ZII, 1932, 6), substituting *visarjitam* in *a* and *prasobhate* in *c*. The verse is cited to illustrate *diva* as a separate stem, an epic use. The separation of *vinā* from its object occurs also at 7 and 12 above (cp. *Śloka-vṛttika*, i 2, 142). *Rām*, ii. 33, 23-24, for the sentiment. The killing of Vṛtra being equal to the murder of a Brahman, Indra hid himself after it in the waters, *MBh*, v 299ff.

16. According to the *PW*, *yudh*, 'warrior', is confined to the *MBh*, and the *Harivaṃśa*.

17. *Puṣṭena* in *c* is odd but seems to be supported by C and 40b against T's *dīptena*, which means the shrill sound of an animal that is inauspicious and is so used at *MBh*, v. 5307 (for the origin of this sense, see *ib.*, iv 1290, and v 4699). T's *bsal* is for *gsal*, used in the *Gaṇḍisūtra* for *paṇu* of a sound. *Pūrṇena* is not possible, as it implies an auspicious sound.

18. I have accepted Kern's emendation in *b*, because the only authority given by the *PW* for *śankita* in this sense is *Rājatarāṅgiṇī*, iii. 288, where the correct meaning is 'fearing'.

19. And the people who frequented the precincts of the queens' apartments were deceived by superabundant joy and thought from the way the horse Kanthaka neighed that the prince must be entering the palace.

20. The women rushed hopefully out of the buildings, like lightning flashing from an autumn cloud; they had been fainting with grief and now from the excess of their delight their eyes darted this way and that to see the prince.

21. Their hair was hanging down, their silk attire filthy, their faces without collyrium and their eyes struggling with tears; thus the women no more shone with their toilet unperformed than do the stars paling at night's close.

22. Their feet were without anklets and not stained red, their faces were without earrings and their necks unadorned, their hips, full by nature, were held in by no girdle, their breasts without their ropes of pearls looked as if they had been robbed.

23. The women's eyes flooded with tears, as they saw only Chandaka and the horse without their master; with downcast faces they wept, like cows lowing in the midst of the jungle when deserted by the herd-bull.

24. Then the lord of the earth's chief queen, Gautamī,

19. The wording of *a* is unexpected, but I would not accept Gawroński's ingenious conjecture without some authority for it. A's reading seems impossible (it should be *cañcantāḥ*) and it writes *ca* and *va* so much alike that it may have meant *vañcitā*.

20. The autumn cloud and the palace are both white, hence the comparison.

22. I can make nothing out of A's *ārjavakarnīkaiḥ*, unless it could mean 'with the tips of their ears unadorned', i.e. without the usual flowers placed in them. In *d* T divides *ahāra-yoktraiḥ*, not *a-hārayoktraiḥ*; if *yoktra* means a 'strung', this is not good sense.

23. My translation of *nirāśrayam* may be thought surprising; but the master is the *āśraya* of his servants and we get the same use of the word at xiii. 71, certified by T and C. Cp. my remarks on *Jāt.*, xxiii. 21, at *JRAS*, 1929, 84.

24. C translates *d* 'like a golden plantain-tree blown down by a violent wind', which suggests a different reading and a simile that fits with *nīpāpāta*.

as affectionate for the son she had lost as a fond she-buffalo who has lost her calf, flung up her arms like a golden plantain-tree with leaves tossing about, and fell weeping to the ground.

25. Some of the other women, bereft of their brightness and with drooping arms and shoulders, seemed to become unconscious through despondency; they wailed not, they dropped no tears, they sighed not, they moved not, there they stood like figures in a picture.

26. Other women, losing self-control, swooned from grief for their lord, and with streams pouring down their faces their eyes watered their breasts from which the sandalwood was banished, as a mountain waters the rocks with its streams.

27. Then with the women's faces whipped by the water from their eyes the royal dwelling resembled a pond with dripping lotuses whipped by rain from the clouds at the time of the first rains.

28. As creepers waving in the wind strike themselves with their own tendrils, so these noble women beat their breasts with jewelless lotuslike hands, whose veins were hidden and whose fingers were plump and well-rounded so as to leave no interstices.

29. And thus, as their close-set upstanding breasts shook under the blows of their hands, those women looked like rivers

25. This verse was utilized by Kālidāsa for *R.*, iii. 15, and is quoted at *Kāvya-mīmāṃsā*, p. 18.

26. It is not certain what verb T had in c, perhaps the unauthenticated *vyasikṣata*; the correct form of the perfect in earlier Sanskrit is *sisicire*, in later *sisicīre*. The comparison is against the rules, as *dharādharāḥ* should be nom. pl f. to correspond with *striyaḥ*. T may have had *dharādharāt*, or, if *nas* is corrupt for *nam*s, *dharādharāḥ*.

27. For the similo cp *S.*, v. 52, and vi. 36.

28. Co. and Schmidt understand *nirantaraiḥ* 'falling incessantly', which would require the reading *nirantaram* against T as well as A.

29. For *sahita*, which Kern rightly equated with *saṃhita*, see T's reading in iv. 29, and note there; both it and *unnata* apply to the ducks, though this is not brought out in the translation. In the similo the rivers are the women,

with pairs of Brahminy ducks, which are made to tremble by the lotuses when blown about by the forest wind.

30. And as they hurt their breasts with their hands, so they hurt their hands with their breasts. There the women, all feelings of pity dulled, made their hands and breasts inflict mutual pains on each other.

31. But then up spoke Yaśodharā, her eyes reddened with anger, her voice choking with the bitterness born of despair, her bosom heaving with sighs, and tears streaming down with the grief she was enduring :—

32. “Where, Chandaka, has he gone, my heart’s desire, after deserting me at night against my will while I slept? My mind trembles, when both you and Kanthaka have returned, while three went forth together.

33. Why do you weep here to-day, you brute, after doing me an ignoble, unkind, unfriendly deed? Hold back

and the Brahminy ducks the breasts; these birds are too big to sit on lotuses, as Co and Schmidt translate. The lotuses are the hands which do the beating, a stock comparison; the wind blows the heads of the lotus-flowers about so that they hit the ducks. The verse would have given no trouble but for the use of the ambiguous *kaṃpita*, which implies here ‘made to shake’ when beaten; T spoils the point by translating ‘trembling like lotuses when blown about by the wind’. I see no ground for amending *vanānilā°* (*navānilā°*, Bohtlingk, *ghaṇānilā°*, Kern). Bhartṛhari uses the comparison in part in the description of a woman as a river, *Śṛṅgāraśataka*, 81, *prothunigapīnastanadvandvenodyatacakravākamithunākārāmbujodbhāsini . . nadīyam*; cp also *R.*, xvi 63.

30. Tasteless hyperbole to show the firmness of the breasts, cp. *S.*, iv. 35. In *d* T’s *le-lo-can-ma bitse-med stobs-med-ma-yis* seems to indicate a double *saṃdhi*, *abalādayālasāh*, both unnecessary and improbable.

31. I cannot solve the puzzle of T’s reading in *b*; *sbrēl*, literally *saṃsyūta*, may stand for *samuddha*. There is nothing to choose between *sambandhi* and *sambaddha*. It looks as if *vigāḍha* here and in verse 76 means ‘grievous’; T translates *bṛtan-pa* (*sthira*) here and *tshabs-che*, ‘very great’, ‘dangerous’ at the other.

32. Note *upāgate* in the singular with two subjects.

your tears, be contented in mind. Tears go ill with that deed of yours.

34. For through you, his loving obedient faithful good companion, always doing what is proper, my lord has gone never to return. Rejoice, by good fortune your toil is rewarded with success.

35. Better is it for a man to have a wise enemy than a silly friend, who is skilful only in the wrong way. For your imprudence and so-called friendship have wrought great ruin for this family.

36. For these princesses with their ornaments laid aside and their eyes reddened and stained by incessant tears are sorely to be pitied like widows whose splendour has departed, though their lord is still in existence as much as are the Himalayas or the earth.

34 Yaśodharā means the verse ironically, but it is literally true to a Buddhist. Chandaka merits praise for his work, and the prince has gone to obtain final *nirvṛti*, cessation from *pravṛtti*.

35. In *a* T would naturally be understood as reading *narendrasya* and omitting *vicaksana*, but probably *dban-po* should be taken to represent the latter. *Ayogapeśala* is divided by Co and Schmidt *a-yogapeśala*; I prefer with T and Formichi to divide *ayoga-peśala*, 'skilful in impropriety', 'in the wrong means', with the hint of the second meaning 'skilled in disunion', 'in parting people'. For *c* C is against T's reading; the lexica know *dhruva* in the sense of *pāpa*, but the only instance in literature is *Bṛhalkathāślokaśaṅgraha*, xx. 392, *suhṛddhruvaḥ* (wrongly divided in text *suhṛd dhruvaḥ*). As the MSS. of that work come from Nepal, the correct reading there however may be *suhṛddhruvaḥ*.

36. In *a* *Himavanmahāśame* has several meanings, primarily as in the translation; Kapilavāstu being in the foothills, one is at liberty to imagine Yaśodharā enforcing the point with a gesture towards the snowpeaks, whose visibility to all present would back up her assertion. Secondly it implies, as C has it, 'as reliable as the snowy mountain, as steadfast as the great earth'. It may also mean, as Formichi takes it, 'on the plain (i.e. the upland) of the Himalayas', Chandaka having left the prince in the terai under the mountains (see vii. 39).



37. And these rows of pavilions seem to weep together with the women, on separation from him, casting up their pinnacles for arms and heaving long sighs with their enamoured doves.

38. This horse Kanthaka too must have been desirous of my ruin in every way ; for, when everyone was asleep at night, he thus carried off my treasure from here, like a jewel-thief.

39. Seeing that he is certainly able to stand up even to the strokes of the arrows that fall on him, not to speak of the whip, how was it he went off under fear of the fall of the whip, taking with him my good fortune and my heart together ?

40. To-day the base creature neighs loudly, filling as it were the royal abode ; but when he was carrying away my beloved, it was then that the wretched horse was dumb.

37. *Vitāṅka* means not only a 'dovecot', which would be dubious here with one mention of pigeons already in *b*, but also an excrescence from a building shaped like one ; see references s.v. and s. *kapotapālīkā* in Acharya's *Dictionary of Hindu Architecture*. In *b* T translates *prasakta* 'incessant' as an epithet of *nirvana*, so too Co. and Formichi, this makes a very uncomfortable, though not absolutely unparalleled, compound, and it is better to take it as an epithet of *pārāvata*. Schmidt, who does so, understands it as the pigeons who live in the pavilions from the sense 'fixed', which is difficult. My translation explains the reason for the long sighs. The verse is intended to overtrump *Rām.*, ii. 43, 33, and iii. 58, 40.

38. W holds that T read *eva* for *eṣa* in *b* ; I am not convinced, for this would leave *de* without equivalent in the text.

39. In *a* T suggests *hayaḥ samarthāḥ kila* as possible ; *ha* and *da* being liable to confusion, A's *yadā* could have arisen from a misunderstood transposition of the characters of *hayaḥ*. Kern's amendment in *c* is probable in itself and apparently supported by T ; one could translate also 'did he then go off under fear, etc.' *Śrī* may mean the 'royal fortune', not merely Yaśodharā's 'good fortune'.

40 *Nirvāhayati* in *c* is difficult, as there is no authority for *nirvahati* in the sense of 'go out' ; but the context forces the translation on us. The verb is used for its double significance, *nirvahana* meaning *mokṣa* ; therefore unconsciously Yaśodharā says, 'when he caused him to obtain *mokṣa*' ; cp. ix. 38, and note thereon.

41. For if he had neighed and so woken up the people, or if he had made a noise with his hoofs, or if he had made the loudest sound he could with his jaws, such suffering would not have come on me."

42. When Chandaka heard the princess's words, with their undercurrent of lament and with their syllables strangled with sobs, he looked downwards and, folding his hands, he muttered this answer in a low voice, hardly intelligible through his tears.

43. "Princess, you should not disparage Kanthaka nor should you be angry with me. Know us to be entirely guiltless. For the god among men, Princess, departed like a god.

44. For, although I knew the king's command, I was compelled as it were by certain divine beings and speedily brought him this horse. Thus too I felt no weariness in following him along the road.

45. This best of steeds too, as he went along the road, did not touch the ground with the tips of his hoofs, as if he were held up off from it in the air ; similarly his mouth was restrained as if through divine power, so that he did not make any noise with his jaws or neigh.

46. Seeing that, when the king's son went forth, the gate was thrown open at that time of itself and the darkness of night was broken through by what seemed to be the sun, this therefore too must be understood to have been of divine ordering.

47. Seeing that the people by thousands in the palace and city, observant though they were of the king's command, did

42. Böhtlingk objected to *ilīka*, it is certified by T and recurs xii. 26. *Paridevanā*<sup>o</sup> is also possible in *u*. In *c* C seems to understand °*kaluḥ* as from the verb *kal*.

43. In *c* *samavehi* demands an object, so that we must take *svaḥ* as equivalent to *nau*, presumably to avoid the ugly combination *unāgasau nau* ; I know no parallel, but cp. the use of *asmi*, i. 67

45. This and the next verse imply that the deities were invisible to Chandaka

47. This verse and 48 are not in C, which does not usually omit such matter. The only reference to the guard, evidently alluded to here, is the

not awake at that time but were overcome by sleep, this therefore too must be understood to have been of divine ordering.

48. And seeing that a garment, suitable for forest wear, was handed over to him at the time by a denizen of Heaven, and that his headdress was borne off, when thrown into the sky, this therefore too must be understood to have been of divine ordering.

49. Therefore with regard to his departure you should not, Princess, consider us two to be at fault. Neither I nor the horse acted of our own will; for he went forth with the gods in attendance."

50. When those women heard thus of his wondrous departure with its accompaniment of many gods, they were lost in amazement as if their grief had gone, but they became the prey of mental fever because of his taking up the mendicant's life.

51. Then Gautamī, with eyes restless with despair, lost her self-control and wailed aloud in her suffering, like an osprey that has lost its nestlings; she swooned and with tearstrewn face exclaimed :—

bare mention in v 39; late legend pleased itself with retailing their numbers in an exaggerated fashion foreign to Āśvaghoṣa. If Chandaka had spoken the next verse, could Gautamī four verses later have suggested that the prince's hair, when cut off, was cast on the ground? Both verses should be regarded with suspicion

48. *Samaye*, 'by agreement', i.e. in exchange for the prince's clothes?

49. 'To consider some one to be at fault' is either *doṣeṇa gam* (*Rām.*, iv. 21, 3, *MBh.*, i. 7455, vi. 3645, and xi. 743; cp. *Mudrārāṅgasa* (ed. Hillebrandt), 95, l. 4, where we should read with the MSS. *doṣeṇāvagantum*) or *doṣato gam* (*Rām.*, ii. 23, 24, and vi. 89, 12, and *MBh.*, i. 4322; cp. *Dūtavākya*, p. 38, l. 13) with the accusative of the person.

51. *Pāriplava* applied to the eyes apparently cannot mean 'swimming with tears', as taken by Co. here and by me at *S.*, vii. 19; cp. Mallinātha on *R.*, iii. 11, and the use at *S.*, ix. 51, and xii. 42. Any one to whom the mournful cry of the fishing eagle is familiar will realize that the simile here applies to *vu urāva*; the comparison is not uncommon, e.g. *Rām.*, ii. 39, 45, *Pratiññāyau-gandharāyaṇa*, iv. 24.

52. "Have those hairs of his which are worthy of being encircled by a royal diadem, been cast to the ground, hairs which were soft, black and glossy, in great locks and curling upwards with each hair growing separately from its own orifice ?

53. His arms are long, his gait that of the king of beasts, his eyes like a mighty bull's, his chest broad, his voice like the drum of the gods, and he shines with the brilliance of gold. Ought such a one to live in a hermitage ?

54. Is this earth then not to have its portion of that peerless, noble-doing lord ? He has gone from here ; for it is only through the good fortune and virtues of the subjects that such a virtuous ruler of men is born.

55. His feet are soft with a beautiful network spread over the toes, tender as the fibre of a lotus or a flower, with the

52 All but two of the verses given to Gautami are formally put as rhetorical questions, and it is better to construe both the others in the same way. *Samudgata* is difficult, the verb being rare according to the *PIW* but occurring i 14 above ; I accept T's rendering (*gyen-du hkhyl*), though it may have had a different reading (*samuddhrtāḥ* ?). C's 'curling to the right' (lit. *dakṣiṇāvarta*) possibly represents this word. For the exact sense of *praverita* note the use at S., xvii. 20.

53. The drum of the clouds is thunder, cp. *Jāt.*, xv. 13, *payodātūrya-svanalabdhaḥarṣā vidyullatā*, and *Theragāthā*, 522, *gajjati meghadunubhi*.

54. This verse is partially in C, as well as being quoted by FP, but it intrudes so oddly into the sequence of verses, that it may well be an early interpolation. For *abhāginī*, verbal adjectives in °in govern the accusative under *Pāṇ.*, ii. 3, 70, read with iii. 3, 3, when they have a future sense ; the use is, strictly speaking, limited to the *gana gamyādayaḥ*, which does not include *bhāgin*. It governs the infinitive verse 67 below. Note Speyer's remarks, *JRAS*, 1914, 114-5. The earth is metaphorically the king's wife, and the second line means that the prince has gone because of his subjects' lack of merit. In *c gataḥ* is evidently Amṛtānanda's conjecture ; C and FP throw no light on it, but it seems probable. *Āryakarmāṇam* is chosen to hint at the prince's becoming an *ārya* in the religious sense.

55. The *viṣapūspa* according to the *PW* is the name of a plant *Vangueria spinosa*, also called *piṇḍituka*, which cannot possibly be meant here ; the sense 'blue lotus' is not well authenticated, though C has 'coloured like the pure

of a wrathful nature, he wishes to obtain the Apsarases in great Indra's heaven.

65. But I am anxious on this point, namely, what kind of excellent beauty is possessed by the women in that world, for whose sake he gave up sovereign glory and my devotion too and is practising austerities.

66. It is not in truth that I envy him the delights of Paradise; their acquisition is not difficult even for an ordinary person like me. But my one desire is to secure that my beloved shall not leave me either in this life or in the hereafter.

67. If it is not to be my lot to look up at the sweetly-smiling long-eyed face of my lord, still is this poor Rāhula never to be dandled in his father's lap?

68. Alas! If my lord is tender in body and high in spirit, how cruel and exceeding hard is his mind, when in sooth he abandons such an infant son with his babbling talk, who would charm even an enemy.

it as accusative after *vibhīh* 'afraid of pleasure' (but see *PW* s. *vibhī*). Neither alternative seems possible.

66. There has been much discussion on *b*. *Tat* refers to *sukham*, but the translation depends on the meaning given to *sprhā* in *a*. It seems to me more natural that the delights of Paradise should refer to the prince than to Yaśodharā, and so we must accept for it the rare sense 'envy', which recurs verse 79 below. I take *ātmavato* primarily as equal to *madvato*, though I can only cite the adverb *ātmavat* in support of this; secondarily it means either, as *T* has it (*sems-lan*), 'prudent', 'resolute', or else 'self-controlled'. In both cases *api*, 'even', or *hi* would do. *T* always translates *api*, but often omits *hi*, so that it may have had the latter, not *asti* as *W* supposes. The sense is that she is not jealous of the prince going to Paradise, so long as he does not deny her the opportunity of obtaining rebirth with him there, she is explaining the momentary jealousy of the previous verse.

68. *T* renders *varcas* 'body'; it is used as equivalent to *rūpa*, 'form', several times in the *Rām.*, e.g. i. 3, 72, *devavaracas* corresponding to *devarūpin*, i. 29, 14, and vi. 92, 27. So on *Dīgha*, I, 114, Buddhaghosa explains *brahmavaccasī* as 'having a body like Brahṃā'. *C* may have read *kuḷapradīpam* in *c*, 'the pride and glory of his splendid race, revered even by his foes'.

69. My heart too is certainly exceeding hard, made of stone or even of iron, in that it does not break in its orphaned state, when my lord, accustomed to all pleasures, has departed to the forest without his royal glory."

70. In such terms the princess, fainting with grief for her husband, wept and brooded and lamented repeatedly. For, though steadfast by nature, she forgot the rules of decorum and felt no shame.

71. When the women saw Yaśodharā lying there on the ground, undone by grief and lamentation, they mourned aloud and their faces with the tears on them looked like mighty lotuses whipped by the rain.

72. But, his prayers ended and the auspicious oblations completed, the king came out of the temple and, smitten by the distressed wail of the people, trembled like an elephant at the roar of a thunderbolt.

73. And perceiving the two of them, Chandaka and Kanthaka, and hearing of his son's firm resolve, the lord of the earth was overwhelmed with grief and fell down like the banner of Śaci's lord when the festival is over.

74. Then for a moment he swooned with grief for his son and was held up by persons of birth equal to his own ; and still on the ground he fixed the horse with tearful gaze and thus lamented :—

69. I follow T in taking *anāthavat* to agree with *hṛdayam* ; it might refer to the prince ( ' like an orphan ' , Co ), but should it not then mean ' without Śrī, like one who is not a ruler ' ? Śrī is compared to Yaśodharā at ii 26 ; so we get the antithesis, she is without her *nātha*, he in a double sense without his Śrī.

73. The last *pāda* is almost identical with *Rām.*, ii. 76, 32 ; which is the original<sup>2</sup> For *ṛttotsava* cp *ib.*, iii 68, 27, and *MBh* , xii 8405.

74 It would have been improper for any one of lower birth to raise the king up.

75. "Many, Kanthaka, are the services you have rendered me in battle; one great disservice you have done me in that, though you do love him, you have thrown off in the jungle my loved one, who is so fond of virtue, as if you did not love him.

76. Therefore either take me at once there where he is, or go quickly and bring him back again. For without him no more is there life for me than for a man fallen ill who lacks the right medicine.

77. Saṃjaya achieved the impossible by not dying when Suvarṇanīṣṭhīvin was carried off by death; I however, now that my *dharma*-loving son has departed, wish to yield up my soul like one who has no self-control.

78. For would not the mind even of Manu have been distracted, if parted from a dear virtuous son, Manu, the son of Vivasvat, the knower of the former and the latter things, the mighty lord of creation, from whom issued ten races of kings?

75. Schmidt alone understands *d* as I do; the others take *priyo* 'pi *sann* as 'although he is dear to me', thus repeating *me priyaḥ* of *c* without point. *Apriyavat* however could also mean 'as if he were not dear to me', somewhat spoiling the antithesis.

76. In *b* T may have had *vrajan*, or, as it construes it with *yatra sa*, it may have read *yatra so 'vrajaḥ*, with an improbable avagraha at the beginning of the *pāda*. C and T make *enam* certain in *b*. For the line cp. *Vikramorvaśīya*, iv. 11.

77. The name is Sṛjaya in the *MBh.*, which tells the story twice, vii. 2138ff, and xii 1088ff. In both the son is brought to life again, and the reference here suggests that the poet knew only a version to which the happy ending had not been added. Co.'s 'mumukṣur in *d* is against C and T and seems *a priori* improbable.

78. I can find no reference to Manu's grief for a lost son and presume from the optative that the case stated is purely suppositious. Manu's ten sons, or nine sons and a daughter, founded ten lines of kings, cp especially *Harvaṃśa*, 633, also 433. In the second line T is not at all clear but, as it stands, omits *Manor api*. Possibly there is a corruption due to the number of times *yud* occurred in the line, Manu being translated *yid-śes* in Tibetan A

79. I envy the king, the friend of Indra, the wise son of king Aja, who when his son departed to the forest, went to Heaven instead of continuing to live in misery with futile tears.

80. Point out to me, good steed, that hermitage-place to which you carried off him who is to give me the funeral water. For these my vital airs are about to travel the way of the departed and long for him in the desire to drink the draught."

81. Thus the king grieved over the separation from his son and lost his steadfastness, though it was innate like the solidity of the earth; and as if in delirium, he uttered many laments, like Daśaratha dominated by grief for Rāma.

82. Then the counsellor, who was endowed with learning, decorum and virtue, and the aged purohita addressed him thus as was proper in a well-balanced manner, neither distressed in face nor yet untouched by sorrow :—

83. "Cease grieving, O best of men, return to firmness; you should not, O steadfast one, shed tears like a man without self-control. For many kings on earth have cast aside their sovereignty like a crushed wreath and entered the forests.

might read *vimano* instead of *dhi mano*, and to read *vimano mano manoḥ* would enable us to divide *vinā kṛtam*, the text reading being difficult. But T does not definitely justify the conjecture and C is no help.

79. The son of Aja is Daśaratha, father of Rāma.

80. C translates the verse at such length as to suggest that a verse may have dropped out here. It takes *pretagatim* in the Buddhist sense, birth as a Preta, which is no doubt hinted at by the word *pipāsavaḥ*, the Pretas suffering from a thirst that can never be satisfied.

81. The reference is to the element earth, which in Buddhist philosophy provides the qualities of firmness and solidity in all things, defined as *kāṭhinatva* at S., xvi 12

82. *Matisaciva* is a synonym for *mantrin*, a *saciva* employed for giving counsel, as against those whose duties were executive. It is curious that both C and T mention the purohita first, as if disapproving the order in which they appear here. For *saṃadhrta*, *Manu*, viii. 135.

83. T translates *ludhrī* by *mya-ñan*, 'suffering', either corrupt for *brān-ñan* or else taking *dhṛti* as 'pleasure'. *Āliyuḥ* is certified by T; cp.



84. Moreover this his state of mind was predestined; call to mind the words of the seer Asita of old. For it is not possible to make him stay happily even for a moment in Paradise or in a Cakravartin's rulership.

85. But if, O best of men, the effort can be carried out at all, quickly give the word and we will go there at once. Just let there be a struggle of many kinds on this point between your son and the various prescriptions of scripture."

86. Thereon the king ordered them, "Therefore do you two set out speedily from this very spot. For my heart, like that of a forest bird hankering after its young, finds no peace."

87. "Very well", said the minister and purohita and at the king's command they left for the forest. The king too, considering the matter to have been successfully disposed of, performed the remaining rites in company with his wives and daughters-in-law.

Mallinātha on *Kirātārjunīya*, xiv. 54, and Jacobi, *Ausgewählte Erzählungen*, 37, l. 30.

84. Leumann took *vāsayitum* to be the verb from which *vāsanā*, 'impression of the past', is derived; its use in the sense 'impregnate' is well authenticated in Jain and Buddhist literature, but I do not see that it fits in here.

85. The text and general sense are certain, the exact construction doubtful. Speyer's *esa* for *eva* in *a* is not supported by T, and *kārya*, when emphasized by *eva*, must mean more than 'to be done'; the alternatives are 'to be carried out at all' and 'to be carried out successfully', the latter being perhaps corroborated by *kṛtam* in 87. *Yāvat* in *b* I take as equivalent to *tāvaca*, and *tāvat* in *c* refers back in sense to *kārya eva*. I give *vidhi* the sense of 'scriptural injunction' in view of the arguments employed in the next canto, especially verses 65-67. The sentiment is, 'We shall do the best we can, but we do not hope for much success'. For an alternative view see Formichi's note.

## CANTO IX

## THE DEPUTATION TO THE PRINCE.

1. Then at that time the counsellor and the purohita, spurred on by the king with the goad of words, set out for the forest with the speed of devotion and made every effort like noble steeds when pricked.

2. In due course and accompanied by a suitable retinue, they reached the hermitage, wearied out by their exertions. Discarding their official pomp and assuming a sober demeanour, they proceeded straight to the abode of the descendant of Bhṛgu.

3. They did reverence to the Brahman in accordance with propriety and were duly honoured by him. When they had been given seats and the Bhārgava had taken his, they entered on their tale and stated their business :—

4. “ Know us two to be charged with the preservation of the sacred traditions and with the practice of counsel respectively for the royal scion of Ikṣvāku’s line, who is pure in his might, pure in his widespread fame.

2. Böhtlingk’s *vinītaveśāv* in c is against C and T. T translates Bhārgava here and in 3 by ‘ son of Aṅgiras ’.

3. T, which I would amend as W suggests, takes *kathām* with *ūcatuḥ* and *ātmakṛtyam* with *chittvā*. The exact meaning of *kathām chid* does not seem to go beyond that given above, cp. *Mhv*, III, 388, 1, *Dūtavākya*, verse 30, and *Dhūrtaviśaṃvāda*, p. 6, l. 19. Alternatively it may mean ‘ putting the matter briefly ’, a sense in which the same phrase appears to be used at xxiv. 48.

4. The word in c for which A has *adhīram* corresponds to *adhikṛta* in x. 1, and I would therefore amend T’s *nag-por*, ‘ black ’, to *bdag-por*, which is used there. Properly *adhīram*, which seems the only possible word, should mean ‘ learned ’, and I know of no precise parallel for its use, etymologically quite possible, in the sense of ‘ set over ’, ‘ employed in ’.

5. He who resembles Indra has a son resembling Jayanta, who, we hear, has come to this place in his desire to pass beyond the dangers of old age and death. Your Holiness should know that we have come on his account."

6. He answered them, "The long-armed prince did come here, a boy in years but of fully developed intelligence. But, understanding that our rule of life leads to rebirth, he went on to seek Arāḍa in his desire for salvation."

7. Then on learning the true state of affairs from him, they immediately bade farewell to the sage, and started off in the direction the prince had taken, wearied indeed but in their devotion to the king as if unwearied.

8. Then as they went along, they saw him sitting on the road at the foot of a tree, not adorned with the artifices of the toilet but blazing with his form, like the sun when it has entered a circle of cloud.

9. Then leaving the chariot, the purohita, accompanied by the counsellor, went up to him, as the seer, the son of Urvaśī, accompanied by Vāmadeva, approached Rāma when he was in the forest.

6. *Asi* is here used as a particle and its exact force is rendered by the English idiom with 'did', implying that there has been a subsequent change in the position. There have been several plausible attempts to amend the last words of *b* and it would be easy to add to them, but the MS. reading, which is also certified by T, is quite satisfactory, if *kumārah* is taken in the double sense of 'prince' and 'boy', and the full force is given to the doubled negative

9. The son of Urvaśī has hitherto been taken to be Agastya, but to make the comparison correct, as Vāmadeva was minister to Daśaratha, the seer must have been his purohita, namely Vasistha. This is confirmed by C's transliteration which gives *Vasiṭṭha*, and by the fact that in the very rare references to Vāmadeva in the *Rām.* and *MBh.*, in the latter of which he is confused with a ṛṣi of the same name, he is usually coupled with Vasistha. T's equivalent, *slar-gnas*, is uncertain, but, if *slar* is from *sla-nā*, 'pot', it may mean Kumbhayoni, which would be either Agastya or Vasistha (*Brhaddevatā*, v. 150). The legend of Vasistha's descent from Urvaśī is alluded to in the *Rigveda*, but had apparently already been lost sight of by the time of the

10. They paid him due honour, as Śukra and the son of Āṅgiras did to the mighty Indra in heaven, and he paid them due honour in return, as the mighty Indra did to Śukra and the son of Āṅgiras in heaven.

11. Then obtaining his permission, they sat down on either side of the banner of the Śākya race and, thus close to him, they resembled the twin stars of Punarvasu in conjunction with the moon.

12. The purohita addressed the king's son as he sat, shining gloriously, at the foot of the tree, just as Brhaspati addressed Indra's son Jayanta, as he sat in Paradise by the *pārijāta* tree :—

13. “Listen, Prince, to this that the king said to you, with his eyes raining tears, when he was stupefied for a moment on the ground with the dart of grief for you plunged into his heart :—

14. “I know of your fixed resolve with regard to *dharma* and I realise that this will be your future goal. But by reason of your proceeding to the forest at the wrong time I am burnt up with the fire of grief as with a real fire.

epics. This passage therefore suggests the poet's knowledge of Vedic literature. The epics know of no such visit to Rāma, and the significance of this reference is dealt with in the Introduction.

10. T correctly divides in *b* and *d* Śukra and Āṅgiraśa (Brhaspati). These two are always mentioned together as the gurus of the gods and as authors of the first political treatises ; cp i. 41 above and *S.*, i. 4. The comparison suggests that the poet looked on Śukra as the minister of the gods. I can find no exact parallel ; the *MBh.* knows of Indra's honourable treatment of Brhaspati, but Śukra does not seem to be joined with him in that.

11. Nepali MSS. show a good deal of confusion between *ī* and *e*, *ai*, so that I have no hesitation in correcting *niṣidatuḥ*. The simile occurs *Rām.*, vi. 51, 22. In the *Śāripurāṇaprakaraṇa* (SBPAW, 1911, 397) the Buddha with three disciples is compared to the moon in conjunction with some three-starred asterism whose name is lost ; so also at *B.*, xvii. 41, while at *B.*, xvi. 2, the comparison, misunderstood by W, is to the moon and the five stars of Hastā, whose regent is the sun.

14. For *b* cp. ii. 33*b*, in T as well as in the Sanskrit.

15. Therefore come, lover of *dharma*, to do me a favour, and give up this purpose for the very sake of *dharma*. For the current of my grief has swollen and is afflicting me, as the swollen current of a river cuts away the bank.

16. For the actions, which the wind, the sun, fire and the thunderbolt exercise on a cloud, water, dry grass and a mountain respectively, are being exercised on me by grief with its dispersing, drying up, burning and shattering.

17. Therefore enjoy lordship for the present over the earth and you shall go to the forest at the time approved by the Scriptures. Have regard for me, your unlucky father; for *dharma* consists in compassion for all creatures.

18. Nor is it only in the forest that this *dharma* is achieved; its achievement is certain for the self-controlled in a city too. Purpose and effort are the means in this matter; for the forest and the badges of mendicancy are the mark of the faint-hearted.

19. The *dharma* of salvation has been attained by kings, even though they remained at home, wearing the royal tiara, with strings of pearls hanging over their shoulders and their arms fortified by rings, as they lay cradled in the lap of imperial Fortune.

20. The two younger brothers of Dhruva, Bali and Vajrabāhu, Vaibhrāja, Aṣāḍha and Antideva, Janaka the Videha king, . . . Druma and the Senajit kings,

16. Cp. *S.*, xvii. 59.

18. *Liṅga* is the shaven head, robe etc.; cp. xii. 46, *S.*, vii. 49, and *JRAS*, 1930, 863.

19. C alters the arrangement of the verses here, not at all to their advantage, reading in the order 22, 20, 19, 21. T takes *viṣakta* in *a* as 'earring', so that *viṣaktahārā* = *karnayoktraka* of v 55, for this sense of *viṣakta* cp. *S.*, xvi. 76. For *b* cp. *LV.*, 41, 8, and 49, 2, and *Mhv.*, I, 201, 8. A's *mokṣadharmak* in *d* would ordinarily be inferior to T's *mokṣamārgak*, but is more in accord with the king's repeated use of the word *dharma*.

20. Of the names in this verse Janaka is well-known, Druma is referred to elsewhere by the poet (see note on verse 70 below), the *MBh.* praises various

21. All these lords of men, you must know, were versed in the method of practising the *dharma* that leads to final beatitude, while still remaining in their homes. Therefore resort even to both at once, lordship over knowledge and royal sovereignty.

Senajit kings, and Antideva is the same as Rantideva (see note on i. 52); Dhruva I take to be Brahmā, Bali the Asura and Vajrabāhu Indra, the latter being called the *anuja* god in xvii. 41, a verse misunderstood by W. The rest I cannot trace. In *d* C is corrupt; it runs, filling up the gaps in brackets, 'Druma, Sena(jit) king(s), Anuja, Āśā(ḍha), Vajra, Bāhu, Vaibhrā(ja), Anti(deva), Videhajana(ka), Naraśavara(?)'. Owing to Druma and Dhruva starting with the same two characters in Chinese, the final line has taken the place of the first one, for the missing name in *d* we have the enigmatic last column of five characters. FP reproduces the names in its prose portion, but is also not clear for *d*. It names (749, al7 bottom to 19 bottom) Dhruvānuja (Sui-chang), Balivajra, Bāhu, Vaibhrāja(?), Aḍhya, Antideva and Videharāja Janaka. Column 20 mentions Yayāti and Rāma with a group of characters following each, which may originally have been other names. These two versions agree against T and Co. in dividing Balivajra and Bāhu, not Bali and Vajrabāhu. A's *yāṅge* or *yāṅgi* in *d* might stand palæographically for Padmī. On the two other occasions that the poet names Druma, he calls him Śālvādhipati, probably because otherwise Buddhists would have taken him for Druma, king of the Kinnaras. Now while nothing can be made out of T's *hgro-ba*, we should, if we correct to *do-ba*, have Śālva as translated below at verse 70, this would explain the puzzling *can* (=sa°, or 'having') at the end of the name, and apparently *hgro* and *do* are pronounced in practically the same way. The best conjecture therefore would be *Śālvadruma*; though it does not fully explain A's reading, it corresponds to C's last three characters by transposing the last two.

21. The reading in *c* is insoluble; A's *ubho* indicates the impossible *ubhau*, the *ubhe* 'pi of Co.'s MSS. is also bad, and to read *ubhe hi* with Böhtlingk will not do, as *hi* is not wanted and *api* after *ubha* is a regular use to signify totality (PW s. *api*, 9). A and T both read *vittādhipatyam*, which disposes of the *cittādhipatyam* of Co.'s MSS., but to translate it as 'lordship over wealth' makes very poor sense, though *Jāt.*, ii. 3, probably uses it thus. Similarly at MBh., xii. 784, *dharmam anye vttam anye dhanam iḥanti cāpare*, the meaning 'wealth' will not do (if the verse refers to the *trivarga*, then *vitta* is *kāma* here). C has, 'You can now return home and reverently practise both duties; prepare your mind for the highest *dharma* and become the highest ruler on

22. For it is my wish to embrace you closely while you are still wet with the coronations waters, to behold you beneath the imperial umbrella, and with the selfsame joy to proceed to the forest."

23. So spoke the king to you with a speech whose utterance was strangled by tears. You should listen and, to do him pleasure, you should follow after his love with love.

24. The Śākya king is drowning in the unplumbed ocean of suffering, which originates from you and whose waters are grief. Therefore rescue him who is without a protector or support, as a ship rescues a man drowning without support in the ocean.

25. Hearing of the deeds done by Bhīṣma, who sprang from the womb of Gaṅgā, Rāma, and Rāma the descendant of Bhṛgu, to please their fathers, you also should do what your father wants.

26. Know that the queen, who brought you up, weeps piteously and incessantly in distress like a foud cow who has lost her calf, and has almost gone to the region over which Agastya presides.

27. You should save by the sight of yourself your wretched wife, who, though not a widow, is husbandless and resembles a goose separated from her mate or a cow-elephant abandoned in the forest by the bull-elephant.

earth', on the strength of which I put in 'knowledge' as a stopgap, till the correct solution is found.

23. Perhaps better to divide *tatsneham anu prayātum* in *d*.

25. The deeds referred to are too well known to need specification.

26. Each verse from here to 37, except 30, 33 and 36, have gaps in A of varying length caused by the destruction of the end of leaf 37, the lacunæ can be filled up with certainty from T. In *a samehi* cannot mean 'consider' or 'know', and T undoubtedly had the better *samavehi*. The second *pāda*, by saying that she has not died, implies that she is on the point of doing so; C seems also to have understood it thus. In *c* T translates *vatsalām* by *gñen-bśes*, which would stand more naturally for *bāndhavām*. *Rudantī*, though grammatically incorrect, is the form used by Aśvaghoṣa.

28. Deliver Rāhula from grief for his parent as the full moon from eclipse by Rāhu ; he is your only son, an infant unfitted for suffering, yet bearing the smart of sorrow in his heart.

29. The palace and the entire city are being burnt up with the fire of grief, whose fuel is separation from you, whose smoke is sighs and whose flames sorrow, and they long for the water of a sight of you."

30. The Bodhisattva, fulfilled in resolution, listened to the words of the purohita, and after a moment's meditation, in his knowledge of all qualities, he thus made an excellent and courteous reply :—

31. "I am fully aware of the feelings fathers have for their sons, more especially that which the king has for me ; but though I know it, I am afraid of disease, old age and death and have no alternative but to quit my kindred.

32. For, if in the end there were not parting from one's dear ones, who would not wish to see his dear kinsfolk ? But since, however long delayed, separation does take place, I quit even my affectionate father.

33. As for your mention of the king's grief on my behalf, it does not please me that he should feel distress, since unions are fleeting as dreams and parting is certain.

28 *PW's* references for *udvah* in this sense are all much later ; ep. *Jāt.*, xix. 20, and *Śiśupālavadha*, xiv 17.

29. The missing character in *c* was wrongly restored by me at *JRAS*, 1929, 541.

30. *Paripūrṇasattva* means not only that his resolution was unshaken but, as in ii. 56, that he was ripe for enlightenment. *Guṇavadguṇajñāḥ* is capable of several interpretations, all probably meant by the poet. I follow C, Co and Schmidt take it as a compound, 'knowing all the virtues of the virtuous', while Formichi, relying on *Manu*, ii. 30 (still more to the point *guṇavatī mukūrte* at 1 85 above), takes *guṇavat* as agreeing with *mukūrtam*.

31. The construction of *c* is curious and parallel passages (*Bodhicaryāvatāra*, vi. 56, *Vairāgyaśataka*, 12, *Jāt*, xix. 1, *Jātaka*, V, 180 and 186) put it rather differently.

33. It is better in the second line to take the locatives as absolute, not as depending on *saṃtapyate*.



34. And, perceiving the mutable course of the world, your mind should come thus to this conclusion that the cause of affliction is neither the son nor the father; this distress is the outcome of ignorance.

35. The separation of creatures who have come together in this world, as of wayfarers, is inevitable in the course of time. What wise man then would cherish grief, when forsaken by those who are only his kindred in name?

36. A man comes hither, abandoning his kindred in the previous existence; and he gives them the slip in this life and journeys on again; after going to the next existence too, he goes to a further one. How can there be attachment to folk who are ever deserting others?

37. And since from the womb onwards in all circumstances Death is ready to strike, why does His Majesty in his love for his son describe my departure to the forest as being at the wrong time?

34. But for T, which perhaps we should amend with W to *hchir-ba* (= *kheda*, *tāpa*), I would have accepted Gawroński's amendment in *d*. One could understand with W its *ñid* as for *eva* (i.e. *evaṣa*), but more probably it represents the ending *ika* of the previous compound.

35. In *a* I have only preferred T to A after some hesitation; *yadā* requires a correlative in the main sentence, and in view of the Buddhist use of *adhvaṇ* for the three divisions of time, past, present and future, *adhvagānām* might be ambiguous without *iha* as implying those who are travelling from birth to birth. Cp. *S.*, xv. 34, for further development of the simile, in which this meaning of *adhvaga* may be hinted at. *Pratijñāta* in *d* as in the philosophical term *pratijñā*; cp. *Jāt.*, xx. 23, *subhṭpratijñāiḥ*.

36. The repetition of *api* in *c* is suspicious; *gatvā ca* would be better. T translates *anurodhā* 'consideration', as in vii. 36; cp. *S.*, xiii. 48, for the meaning I give it. The difference between *yogini* and *tyāgini* palæographically is minute and I see no reason for not accepting T's reading.

37. For the restoration of *ab* cp. *S.*, v. 22, and xv. 54. W holds T did not have *akāle* in *c*, but I am not certain. The reading would have to be *akālam vanaśaṁśraye*, as *Aśvaghoṣa* does not use *akāla* as an adjective, the usual Buddhist form being *ākālīka*, and I therefore prefer the locative.

38. There is a wrong time for giving oneself up to the objects of the senses; similarly a time is prescribed for the means to wealth. At all seasons Time constrains the world; Time does not exist in the highest good which leads to salvation.

39. And as for the king's desire to hand the kingdom over to me, that too is noble and worthy of a father, but it would not be right for me to accept it, like a sick man greedily accepting unwholesome food.

40. In what way could it be right for a wise man to take sovereignty on himself? It is the abode of delusion in which are to be found fearfulness, the intoxication of pride, weariness and loss of *dharma* by the mishandling of others.

38. A difficult stanza. The reading of the first line is curious, and Cappeller ingeniously takes both *akālah* and *kālah* with each locative, 'there is a wrong time and a right time similarly, etc.', but I do not think this is really possible nor do I like T's *praviṣṭaḥ* (in Nepāl MSS. a bit earlier than A *va* and *da* are sometimes hard to distinguish). C translates, 'Wait (Gilcs' 9915 taken in the sense of 10569) for the time to experience the five pleasures, in seeking wealth there is time also'. In the second line *kāla* in c primarily means Time as Death, cp. xi. 61, *antaḥ jagad vikaṣṭi*. For *nirvāhaka* only occurs *ASPP.*, 203 and 439 (= *AAA.*, 283 and 477), but cp. the use of *nirvāhaya* at viii. 40, and C and T both seem to indicate it, while palaeographically it is the best solution of A's reading. In Pāl *nabbāhana* occurs several times, but only in the *Māṇḍapāñña*, a work which originated in a still unidentified Hinayāna school. The use of *nirvāhana* for *mokṣa* and for the 'catastrophe' of a drama at *Śrīsupālavadhā*, xiv. 63, should also be noted. The *pāda* has more than one meaning; time is *saṃskṛta* and therefore finds no place in the summum bonum which is *asaṃskṛta*. Similarly death finds no place there, for it is *amṛta*.

40. It would be natural to take *parāpacāreṇa* as meaning 'by the ill-doing of others', the reference being to the king's having to take his share of the wrongdoing of his subjects. But *AK*, III, 91, says that kings with their *adhikaraṇasthās* and *dāṇḍanetrīkas* are incapable of *saṃvara*, because the maintenance of order requires them to use personal violence to others which is fatal to the religious life, and this must be the primary sense here in view of 48 below. For *dharma* *pīḍā* cp. *MBh.*, xiii. 4556, *KS.*, i. 5, 6, *Śvapnavāsa* *datta*, i. 6, and *S.*, iv. 34.

41. For kingship is at the same time full of delights and the vehicle of calamity, like a golden palace all on fire, like dainty food mixed with poison, or like a lotus-pond infested with crocodiles.

42. And thus kingship is neither pleasure nor *dharma*, so that the kings of old, when age came on with its unavoidable suffering, felt disgust and, giving up their kingdoms, betook themselves to the forest.

43. For it is better to eat herbs in the forest, embracing the highest contentment as if one were concealing a jewel, than to live with the dangers to which sovereignty is exposed, as if with loathsome black snakes.

44. For it is praiseworthy for kings to leave their kingdoms and enter the forest in the desire for *dharma*, but it is not fitting to break one's vow and forsaking the forest to go to one's home.

45. For what man of resolution and good family, having once gone to the forest in the desire for *dharma*, would cast off the robe and, dead to shame, proceed to the city even of Purandara ?

46. For only the man, who from greed, delusion or fear, would take again the food he has vomited up, would from greed, delusion or fear, abandon the lusts of the flesh and then return to them.

47. And the man, who, after escaping with difficulty from a burning house, would enter that very house again, only he, after giving up the state of a householder, because he sees its dangers, would desire out of delusion to assume it again.

43. For *udrśya*, which applies also to *doṣa*, see reference in *PWK*.

46. A like T could read *lobhād vimohād* in *a*, but the reading in *c* settles the matter. For the simile cp. *MBh.*, xii. 3038.

47. The verse I omit after this verse cannot be genuine, it is unlike the rest of the passage or the poet's style, and repeats the simile of verse 49. Nor would C omit so moral a verse, if he had had it in his text.

48. As for the tradition that kings obtained final emancipation while remaining in their homes, this is not the case. How can the *dharma* of salvation in which quietude predominates be reconciled with the *dharma* of kings in which severity of action predominates ?

49. If a king delights in quietude, his kingdom collapses ; if his mind turns to his kingdom, his quietude is ruined. For quietude and severity are incompatible, like the union of water which is cold with fire which is hot.

50. Either therefore those lords of the earth resolutely cast aside their kingdoms and obtained quietude, or stained by kingship, they claimed to have attained liberation on the ground that their senses were under control, but in fact only reached a state that was not final.

51. Or let it be conceded they duly attained quietude while holding kingship, still I have not gone to the forest with an undecided mind ; for having cut through the net known as home and kindred I am freed and have no intention of re-entering the net."

52. Thus spoke the king's son with vigour, freed from all ambition in accordance with his virtues and self-knowledge, and adducing good arguments. The counsellor too, hearing him, thus made reply :—

48. For *danda* as the supreme duty of a king, see *Manu*, vii. 17-55, and *MBh.*, xii. 425ff., and for the sentiment note *MBh.*, iii. 1396, and *Kāṇḍ.*, 37, l. 17, *sāmaprayogaparo* 'pi *salatāvalambitadapdaḥ*, of a hermit. For *sāmapradhāna*, *Śākuntala*, ii. 7.

50. I cannot square any possible reconstruction of T in c with A palaeographically. *Rājyāṅgitā* is a stopgap, adopted because in A *ṅga* and *dma* are almost identical, but *rājyāṅvitā* or *rājyāśritā* would be better sense. It is also possible to divide *vā*=*anibhṛt*° and take the compound with the preceding word. T's *abhimāna*, as appears from *AK.*, IV, 27, is peculiarly suitable here, for it is the claim of a man who has certain good qualities that they are higher qualities than they really are.

52 With regard to W's note on the first line, I would make A and T correspond by amending the latter's *de-hlod* to *re-hlod* (= *sprhā*, translated sometimes by *hlod-pa*, sometimes by *re-ba*).

53. "It is not that your resolution for the practice of *dharma* is unfitting in itself, but only that the present is not the time for it. For it could not be your *dharma*, delighting in *dharma* as you do, to deliver up your father in his old age to grief.

54. And surely your intellect is not subtle or else is short-sighted in the matter of *dharma*, wealth and pleasure, that you should despise the object before your eyes in favour of an unseen result and so depart.

55. And some say there is rebirth, others confidently assert that there is not. Since this matter is thus in doubt, it is proper to enjoy the sovereignty that offers itself to you.

56. If there is any continuance of activity hereafter, we shall enjoy ourselves in it according to the birth we obtain; but if there is no continuance of activity in another existence, this world accomplishes liberation without any effort on its part.

57. Some say there is a future life but do not explain the means of liberation. They teach that there is an essential force of nature at work in the continuance of activity, like the essential heat of fire and the essential liquidity of water.

54. Perhaps *yāsi* here should be taken as simply an auxiliary to the gerundive.

55. Cp. *Kaṭha Up.*, i. 20; also see *MBh.*, xiv. 1348ff., for a much longer list of alternatives. Could *niyatapratijñāh* mean 'those who assert that the world is ruled by *niyah*'?

56. I take *upapatti* here in its Buddhist sense, cp. the definition *AK*, II, 5, and P.T.S. *Pali Dictionary* s.v. But it would do to translate 'according to what we obtain there', the general sense remaining the same.

57. Co. translated *b*, 'but they do not allow the possibility of liberation', free but perhaps right. C and T render *prakṛti* and *svabhāva* by the same words, and the identity here is apparent by comparing the second line with *S.*, xvi. 12; and the former is not to be understood therefore in the classical Sāṃkhya sense. Gawroński's conjecture requires that *pravṛtti* should be to *prakṛti* what *auspnyā* is to *agnī*, and is more in accord with Sāṃkhya views, but the school described here is certainly not Sāṃkhya, but some variety of materialism.

58. Some explain that good and evil and existence and non-existence originate by natural development ; and since all this world originates by natural development, again therefore effort is vain.

59. That the action of each sense is limited to its own class of object, that the qualities of being agreeable or disagreeable is to be found in the objects of the senses, and that we are affected by old age and afflictions, in all that what room is there for effort ? Is it not purely a natural development ?

60. The oblation-devouring fire is stilled by water, and the flames cause water to dry up. The elements, separate by nature, group themselves together into bodies and, coalescing, constitute the world.

61. That, when the individual enters the womb, he develops hands, feet, belly, back and head, and that his soul unites with that body, all this the doctors of this school attribute to natural development.

62. Who fashions the sharpness of the thorn or the varied nature of beast and bird ? All this takes place by natural

59. I take *viṣayeṣu* with *a* as well as *b* ; the latter implies that the quality of being agreeable or the reverse is to be found in the object, not in the attitude we bring to it. Perhaps it is also intended to deny the Buddhist doctrine of *adhipatiphala*, according to which our surroundings in the world are the fruit of our actions in previous existences. In *d* T construes *nanu* with the preceding words.

60. The argument seems to be that the elements play a double part, first by destroying each other by mutual opposition, secondly by coalescing to form the world ; C states this definitely. In *d* T's reading may indicate *gatvā*.

61. T's *°mūrdhnām* was conjectured by Kern, and this is apparently also the reading in I.O.MS. Hodgson 31/5 (vol. 29), fol. 21, where verses 60-64 and 66-67 are quoted ; these excerpts seem to have been made by Amṛtānanda and probably reproduce the original state of A's text. In *c* T divides *yadā* = *ātmanah*.

62. This verse is quoted in full (with the variant *kāmacāro* in *d*) in *Śaḍḍarśanasamuccaya*, p. 13, and the first three *pādas* (substituting *hi siddham* for *pravṛttam* in *c*) in *Cāṇakya-rājānātīśāstra*, viii. 136 ; it is also perhaps referred to at *Nyāyasūtra*, iv. 1, 22. For a similar sentiment cp. *Jāt.*, xxiii. 17, and

development. There is no such thing in this respect as action of our own will, *a fortiori* no possibility of effort.

63. So others say that creation proceeds from *Īśvara*. What is the need in that case for action by man? The very same being, who is the cause in the continuing activity of the world, is certainly also the cause in its ceasing to be active. .

64. There are others who assert that the coming into being and the passing away from being is solely on account of the soul. But they explain coming into being as taking place without effort, and declare the attainment of liberation to be by effort.

65. On the ground that a man discharges his debt to his ancestors by the procreation of offspring, to the seers by the Vedas, to the gods by sacrifices, that he is born with these three debts on him, and that whoever obtains release from them obtains that which alone can be called liberation,

66. The doctors declare that liberation is for him only who strives thus in accordance with these Vedic injunctions; for those, who desire liberation by means of their individual energy, however much they exert themselves, reap nothing but weariness.

Gauḍapāda on *Sāṃkhyakārikā*, 61 For *d* cp. *Jātaka*, V, 242, *y'āhu n'atthi vviyaṇ ti*, in describing the tenets of this school, and for a few references for the *svabhāva*vāda generally, see *JRAS*, 1931, 566-8, and notes in text and translation on *S*, xvi. 17.

64. This verse refers to the *Sāṃkhya*; that *ātman* stands for the *Sāṃkhya* soul appears from xi. 20, and *ayatnāt* is equivalent to *svabhāvāt*, which is the principle underlying the action of the eightfold *prakṛti*. Possibly the sense of *nimitta* here is connected with its use in similar circumstances at *Śvet. Up.*, i. 4, and vi. 5, where it means 'characteristic' or *liṅga* (cp. *JRAS*, 1930, 860); T's *mtshan-ma* would support its being so rendered, but all previous translators, including C, understand the first line to mean that the *ātman* alone causes the coming into being, etc.

65. This verse is the statement of the *tajjñāḥ* in 66. See note on verse 76.

66. *Vidhi* in the technical sense here The readings of the second line are corroborated by T and the general sense is certain, but would be more

67. So, my good sir, if you are attached to liberation, follow in due form the injunctions I have just described. Thus you will obtain liberation and the king's grief will be brought to an end.

68. As for your idea that it is wrong to go back to the palace from the penance groves, be not disturbed, my son, on that score either; those of old went to their own families from the forests.

69. Although he was living in the penance grove surrounded by his subjects, Ambariṣa went back to his city; so too Rāma left the penance grove and protected the earth, when it was oppressed by the infidel.

70. Similarly the king of the Śālvas called Druma with his son entered the city from the forest, and Antideva, the Sāṃkr̥ti, who was a Brāhmaṇa seer, accepted the royal dignity from the sage, Vasīṣṭha.

clearly expressed by taking *vikrama* to mean 'wrong course of action' (cp v 32, and x. 25). C has, 'If one uses other means (or, efforts), it is vain toil and no truth', but I do not think this really supports Speyer's conjecture.

69. The reference in the first line is uncertain, as there were several Ambariṣas, of whom the most important was the son of Nābhāga; it is also another name of Hariścandra (Pargiter, 92). No apposite story is preserved, but both are related to have gone to heaven with their people; hence my rendering of *prajābhūḥ*, instead of 'children' with T. The second line can hardly refer to Rāma, son of Daśaratha, unless Aśvaghosa knew an entirely different legend to that we have, and it is natural to see an allusion to Paraśurāma and his delivery of the earth from Arjuna Kārtavīrya; S., vii. 51, which has the same four names as this and the next verse, has *Rāmo 'ndhra*, which I took to be for *Rāmo 'ndha* and to mean Balarāma. Possibly one should take Andhra there to refer to the domains of the Andhra kings with the western portion of which Paraśurāma is associated by legend.

70 The king of the Śālvas who returned from the forest with his son can only be Dyumatsena, father-in-law of Sāvitrī; but here, as in verse 20 above and S., vii. 51, the form Druma is certain. In the second line *brahmar-ṣibhūta* refers to the fact that the Sāṃkr̥tis were Kṣatriya Brahmins, but I cannot trace the legend referred to here, though Antideva's connexion with Vasīṣṭha is known from the *MBh.* and i. 52 above.



71. Such as these, who blazed with the fame of *dharma*, gave up the forest and proceeded to their palaces. Therefore there is nothing wrong in going home from the penance grove, when it is for the sake of *dharma*."

72. The prince listened to the affectionate words, meant for his good, of the counsellor, the king's eye, and then taking his stand on steadfastness, gave him a reply, which met every point without being over-discursive and was devoid of attachment as well as measured in tone:—

73. "As for this disputed question of existence and non-existence in this universe, no decision is possible for me on the strength of another's words. I will arrive at the truth for myself by asceticism and quietude and will accept what is determined accordingly in this matter.

74. For it would not be proper for me to accept a doctrinal system, which is born of doubt and is obscure and mutually contradictory. For what wise man would go forward in dependence on another, like a blind man with a blind leader in the dark ?

71 For *atīyuh* cp. viii 83, and *S.*, vii. 50. C perhaps supports Gawroński in *a*, 'declared to have a good name for their excellent *dharma* . . . just as lamps shine in the world'.

72. With much hesitation I have retained A's readings in *b* and *d*. For *b* Gawroński cites *CII*, III, 75, *rājñas tṛtīyam iva cakṣuh*. The epithets *hita* and *priya* apply better to the minister's action for the king (so T) than to his words to the prince (so C). *Adruta* is a very rare word, only known from the *Taittirīya Prātiśākhya* according to *PWK*, *druta* being one of the three ways of speaking known to the Vedic schools

74. C does not make clear what text it had in *b*, possibly *avyaktaparam-parāgatam* or *°parasparā°*; for the reading adopted cp. *avyavasthita āgama* of verse 76 and *viruddheṣv āgameṣu* of *S.*, i. 14. The prince's rejection of *para-pratyaya* has doctrinal significance. It is only the man of feeble faculties, in whom the roots of good are weak, who depends on others; those like the prince, in whom the force working for enlightenment is strong (note II 56, *rūḍhamūle 'pi hetau*), act of themselves, as clearly put at *S.*, v. 15-18.

75. But although I have not yet seen the final truth, still if the reality of good and evil is in dispute, my decision is for the good. For better is the toil, though vainly, of the man who devotes himself to the good than the bliss, even though in the real truth, of the man who gives himself up to what is contemptible.

76. But seeing that the scriptural tradition is uncertain, understand that to be good which is spoken by the authorities, and understand that the only basis for authority is the expulsion of sin. For he who has expelled sin will not speak what is false.

77. And as for your quoting the instances of Rāma and the others to justify my return, they do not prove your case; for those who have broken their vows are not competent authorities in deciding matters of *dharma*.

78. Such being the case, the sun may fall to the earth, Mount Himavat may lose its firmness, but I will not return to

75. The exact text of the second line is doubtful, the general sense clear. The reference is to verse 58, which lays down that *śubha* and *aśubha* are spontaneous and that effort is of no avail; *tattva* here means this doctrine. T, as W points out, though corrupt, must have read *vr̥thā hi k̥hede 'pi*, by which we must take *sukham* with *śubhātmanah* as well as *viḡarhātātmanah*, and *vr̥thā k̥hede* balances *tattve*.

76. I doubt if this, the standard, rendering is correct; should not *iti* govern all the first line, 'And as for your statement, "But seeing that the sacred traditions (i.e. as described in 55-64) are uncertain, you should accept the views of the authorities", (I reply that) you should know, etc.'? This would imply that the hiatus in argument between 64 and 65 is due to a verse having dropped out which suggested that in view of the uncertainty of the philosophical systems the only thing to do was to trust the *tajjñāḥ*; RL has in fact such a statement. For the second line cp. the verse quoted by Gauḍapāda on *Sāṃkhya-kārikā*, 4.—

*Āgamo hy āptavacanam āptaṃ doṣaksayād vidoḥ |*

*Kṣīnadoṣo 'nṛtaṃ vākyam na brūyād dhettvasambhavāt ||*

Note also *Mūlamadhyamakakārikās*, 268, 2, and *Nyāyabindu*, 90, 15.

78. Cp. LV., ch. XIX, 284, 3. The exact scope of the word *prthagjana* was a matter of dispute in the schools. The ordinary view was that a man

my family as a worldly man who has not seen the final truth and whose senses are drawn towards the objects of pleasure.

79. I would enter a blazing fire, but I would not enter my home with my goal unattained." Thus he proudly made his asseveration and, rising in accordance with his declaration, he departed in all selflessness.

80. Then the minister and the Brahman, perceiving his resolution to be unshakable, tearfully followed him, grieving and with faces downcast, then slowly for lack of other resource wended their way to the city.

81. Then out of affection for him and devotion to the king, they turned back full of cares and stood still; for, as he blazed with his own brightness, as unapproachable as the sun, they could neither look on him on the road nor yet quit him.

82. And they deputed trustworthy spies in disguise in order to know the way taken by him whose way was the highest, and with much difficulty they set off, thinking how they were to go and see the king who was thirsting for his dear son.

remained a *prthagjana* till he entered on the Path, when he became an *ārya*; the Buddha thus remained one till the moment of receiving *bodhi*. See La Vallée Poussin, *Vijñaptimātratāsiddhi*, 639

79. The doctrinal sense of *ālāya* is also hinted at, as at *S.*, v. 39.

81 For *sāpekṣam*, 'anxiously', cp *Aṅgutara*, III, 296 In c A's *durdharṣam* is practically identical in content with T's *durdarṣam*, but stronger; cp. *Rām.*, ii. 1, 16, *durdharṣaḥ samare 'rīṇām śaradbhānur ivāmalah*.

## CANTO X

## ŚREṆYA'S VISIT

1. So the prince of the broad stout chest dismissed the officers who were in charge of the king's sacrifices and his council chamber, and passing over the tossing waves of the Ganges, he came to Rājagrha of the lordly palaces.

2. As peacefully as Svayambhū proceeding to the highest heaven, he entered the city distinguished by its five hills, which is guarded and adorned by mountains and supported and purified by auspicious hot springs.

3. The people there at that time, perceiving his gravity and might and his glorious form surpassing that of mankind, as of him who has taken the pillar vow and has the bull for his sign, were lost in amazement.

4. On seeing him, whoever was going in another direction stood still; whoever was standing in the road followed him; whoever was going quickly went slowly, and whoever was sitting down sprang up.

5. Some worshipped him with joined hands, others honoured him by saluting him with their heads, others greeted him with kindly words; none passed on without doing him reverence.

2. The hot springs, called *tapoda* and still in use at Rajgir, are referred to at *Majjhima*, III, 192, as well as in the Jain sources given by Leumann. The form of the first line suggests the probability of a second meaning applying to *nākaprṣṭha* for *śāila* (adjective of *śīla* ?), *tapoda* (ascetic ? heatgiver ? or are we to infer from verse 3 the special worship of Śiva as an ascetic at Rājagrha ?), and *pañcācalāṅka*. *Anguttara*, III, 44, seems to play on *śīla* and *sela* in the same way. For Svayambhū as a name of Buddha see note on ii. 51.

6. On seeing him, the gaudily-dressed felt ashamed and the chatterers on the roadside fell silent; as in the presence of Dharma incarnate none think thoughts not directed to the way of salvation, so no one indulged in improper thoughts.

7. The gaze of the women or men on the royal highroad, busied though they were with other affairs, was not satiated with looking most reverently on the godlike son of the human god.

8. His brows, his forehead, his mouth or his eyes, his form or his hands, his feet or his gait, whatever part of him anyone looked at, to that part his eyes were riveted.

9. And Rājagṛha's Goddess of Fortune was perturbed on seeing him, who was worthy of ruling the earth and was yet in a bhikṣu's robe, with the circle of hair between his brows, with the long eyes, radiant body and hands beautifully webbed.

10. Then Śreṇya, lord of the Magadha land, saw from an outer pavilion the mighty concourse of people and enquired the reason thereof. Then an officer explained it to him :—

11. “ This is the son of the Śākya monarch, of whom the Brahmins said he would attain either supreme knowledge or lordship over the whole earth. He has become a wandering mendicant and the people are gazing at him.”

12. Then the king, on hearing the reason, was excited in mind and said to the same officer, “ Find out where he is stopping”. “ Very well”, he replied and followed the prince.

6. In relation to *dharma*, *nyāya* is used as in *S.*, xiv. 43, xv. 26, etc., of the plan, course of action, by which salvation is obtained; for the Sarvāstivādin use of it see *AK.*, V, 32ff *Vicitraveśāḥ*, because modest apparel is alone proper to seeing or worshipping great saints.

7. The last *pāda* is a sentiment often repeated, e.g., *R.*, ii. 73, *Rām.*, ii. 2, 15, *LV.*, 114, l. 12, and 240, l. 14, *Mhv.*, II, 201, 3. To read *nirīksya* with T in *d* would be better, but there is no clue in that case to the next two syllables.

8. Cp. *Nala*, v. 9, and *Rām.*, v. 22, 15.

10. The exact meaning of *ajira* here is uncertain.

13. But with moveless eyes looking only a yoke's length ahead, voice stilled and walk slow and restrained, he, the best of mendicants, kept his limbs and active mind under control and begged his food.

14. And accepting the alms without distinction, he proceeded to a lonely rivulet of the mountain, and after taking his meal there in due form he climbed Mount Pāṇḍava.

15. On that mountain, fledged with groves of *lodhra* trees and with its glades resounding with peacocks' calls, he, the sun of mankind, appeared in his ochre-coloured robe like the sun in the early morning above the eastern mountain.

16. The royal officer, seeing him there, informed king Śrenya, and the king, on hearing the news, set off, but only with a modest retinue from his feeling of veneration.

17. In heroism the peer of Pāṇḍu's son, in stature like a mountain, he ascended Pāṇḍava the best of mountains; this lion-man, with the gait of a lion and wearing a royal tiara, resembled a lion with shaking mane.

18. Then he saw the Bodhisattva, sitting cross-legged with tranquil senses, being as it were a peak of the mountain and shining like the moon rising out of a bower of clouds.

13. For *a* cp. *BhNŚ.*, xiii. 79. T seems faulty in *b*. For *nūdhāya* cp. *S*, vii. 48.

14. T again seems faulty in *b*.

15. *Avi*, 'mountain', is known to the Indian lexica and occurs at *S.*, i. 48, in the expression *avibhrānta*, 'wandering on the mountain'. It is the only word that enables A and T to be fitted together and may be taken to be a certain reading.

16. It is more proper for a king to visit a saint with a small retinue, e.g. *HC.*, ch. viii, p. 72, l. 33; but some versions of this legend make Bimbisāra go out with a large following and C here gives him 100,000 followers and may have read *pratasthe 'nibhrtānuyātrah*, if it did not wilfully alter the sense.

17. The second line is probably suggested by Bimbisāra's lineage; for Āśvaghoṣa apparently took the dynasty to descend from the Bṛhadrathas (see note on xi. 2), who, it may be inferred from *S.*, viii. 44, were fabled to descend from a lion.

19. As he sat there in the majesty of his beauty and in holy tranquillity, like some being magically projected by Dharma, the lord of men drew near him with amazement and deference, as Śakra drew near Svayambhū.

20. And as he came in fitting manner up to him, who was the best of those who know the Plan, he enquired about his health, and he too with equal courtesy spoke to the king about his peace of mind and freedom from illness.

21. Then the king sat down on a clean piece of rock, dark blue as an elephant's ear, and being seated beside him with his permission spoke to him, desiring to ascertain his state of mind :—

22. “I have a strong friendship for your family, which has come down by inheritance and has been well tested ; hence, my friend, my desire to speak with you. So listen to these words of affection.

23. Your family is mighty, originating from the Sun, your age the prime of youth, this your beauty radiant. Why then this decision of yours, out of all due order, to delight in alms-seeking instead of in kingship ?

24. For your limbs are worthy of red sandalwood, not meant for contact with the ochre robe. That hand is fitted for protecting subjects and does not deserve to take food given by another.

25. Therefore, my friend, if out of love for your father you do not wish for your hereditary kingdom by force and if you

22. The word *svavayaḥ* in *c* refers presumably to the legend that Bimbisāra was of exactly the same age as the Buddha ; some schools (e.g. *Dīpavamsa*, iii. 58) made him a few years younger.

23. One would have expected *bhaiṣṣākyā* rather than *bhaiṣṣāka* here and in xiii. 10 , at xii. 46, the word is used adjectivally.

24. Windisch takes *kāṣāyasaṁśleṣam* as agreeing with *gātram* ; it seems better to take it as accusative after *anarha*, though *PW* records the accusative only after *arha*, not *anarha*.

25. A. typical case of Indian irony. Bimbisāra, who sees nothing unreasonable in the Buddha turning his father out of his kingdom and killing

do not care to wait for the succession in due course, accept straightway the half of my realm.

26. For thus there will be no need to oppress your kinsfolk, and in course of time sovereignty will come to you peacefully. Therefore do me this kindness ; for association with the good makes for the prosperity of the good.

27. Or if now from pride of race you cannot show your trust in me, with me as your comrade plunge into the arrayed battle-lines with arrows and conquer your foes.

28. Choose therefore one or other of these alternatives, and in all propriety devote yourself to *dharma*, wealth and pleasure ; for by confusing these three objects in this world out of passion, men go to ruin in the next world as well as in this.

29. For if the entire goal is desired, you must give up that pleasure which is obtained by suppressing *dharma* and wealth, and that wealth which is obtained by overpowering *dharma* and pleasure, and that *dharma* which is obtained by the cessation of wealth and pleasure.

30. Therefore by pursuit of the triple end of life make this beauty of yours bear fruit ; for they say that the complete attainment of *dharma*, wealth and pleasure is for mankind the complete object of the individual.

31. Therefore you should not let these two stout arms, fitted for drawing the bow, lie useless ; for like Māndhātṛ's, they

him in the process, was himself to experience that treatment at the hands of his son. *Vikrameṇa*, as at ix. 66, 'by a wrong course of action' ?

26. The text of *b* is undoubtedly corrupt and neither T nor C are any help in its reconstruction ; conjecture in the absence of further light is hopeless. *Sahāyā* is a curious word only known to Buddhism, viz., *Divy.*, 312, 5, and 446, 3-5, *Avadānaśataka*, I, 365, 15, and 366, 2 and 6, and Lüders, *Bruchstücke buddhistischer Dramen*, leaf 13 a2.

27. For *vyūḍhāny anīkāni* cp *Jāt.*, xx 27, *Bhag. Gītā*, i. 2, and *MBh.*, ii. 682, ix. 487, and xvi. 54. This use of *vyūḍh* is also common in the epic.

29. Cp. *R.*, xvii. 57, *Rām.*, v. 84, 5-6, *MBh.*, iii. 1285-1305, and *KS.*, i. 2, 1, and 52.

31. I follow T in taking *īha* with *kim punar gām* ; this brings the verse into order.



are capable of conquering even the three worlds, how much more this earth here ?

32. Truly I say this to you out of affection, not out of love of dominion or arrogance ; for, seeing this bhikṣu's robe of yours, I am moved to compassion and tears come to my eyes.

33. Therefore, lover of the mendicant's stage of life, enjoy the pleasures, before old age comes again on you, the pattern of your race, and confounds your beauty ; in due time, lover of *dharma*, you will perform *dharma*.

34. The aged truly can obtain *dharma* and age has no capacity for enjoying the pleasures. And therefore they attribute the pleasures to youth, wealth to middle age, *dharma* to the old.

35. For, in the world of the living, youth is naturally opposed to *dharma* and wealth, and, however tightly checked, it is hard to hold, so that the pleasures carry it off by that path.

36. Old age is given to reflection, grave and intent on stability ; with little labour it acquires holy tranquillity, partly from incapacity for anything else, partly from shame.

37. Therefore when men have passed through the restless, deceptive period of youth, which is given up to the objects of the senses, heedless, intolerant, and short-sighted, they breathe again as if they had safely crossed a desert.

33. I have accepted T's order of the two lines, because the clause governed by *yāvat* obviously refers only to the enjoyment of the pleasures. With this order the reference to *dharma* in *d* connects with the next verse. C throws no light on this point.

34. Hopkins aptly quotes for the second line *MBh.*, iii. 1304.

35. In view of Aśvaghoṣa's syntax *yataḥ* in the final *pāda* cannot mean 'because', but indicates the consequence ; so it would make better sense in *d* to take *haranti* as intransitive or to read *hriyante*, as Gawroński suggested and T may do, so that youth would be the subject of the verb and *tena pathā* would correspond to *yataḥ*. Note that *hphrogs-par-byed* stands for *hriyate* at xii. 50. Alternatively Windisch's *svena pathā*.

38. Therefore just let this unbalanced time of youth pass away with its heedlessness and rebelliousness; for the flush of youth is a target for the God of Love and cannot be protected from the senses.

39. Or if *dharma* is really your intention, offer sacrifices; that is the *dharma* of your family. For taking possession of the highest heaven by means of sacrifices, Marutvat also went to the highest heaven.

40. For with their arms marked by rings of gold and their headdresses bright with the glitter of radiant jewels, the royal seers travelled through sacrifices the very same path that the great seers reached by their austerities."

41. Such was the speech of the king of Magadha, who in speaking rightly resembled Valabhid. The king's son heard it,

38. The argument is that it is useless to struggle against the domination of the passions in youth; old age will gradually come on and rectify the matter.

39. The second line is a puzzle. If C's reading of *nāgaṃṣṭham* in c is correct, *adhiṣṭhāya* means 'mounting' as in xi. 9, and *yajñāṇḥ* must be construed with *d*. But this reading may well be due to the translator's misunderstanding, and A and T both read *nākapaṣṭham*, which ought presumably to have a meaning different from the one it bears in *d*. No other sense however seems possible and the question is of the exact purport of *adhiṣṭhāya*, which T takes to mean 'blessing with magic practices', for the Buddhist use of this word see *A.K.*, II, 31, n. 2, and V, 119, n. 2, and *Vijñaptimātratāsiddhi*, 771. This use cannot be proved for as early a period as Āśvaghoṣa, but he might have known the sense of 'stabilise', 'cause to endure'. I have thought it best to take a more ordinary sense for the translation. The reference is not certain; Indra's sacrifices are mentioned more than once in the *MBh.* and possibly we have an allusion here to some version of the story (ix. 2434ff.) by which Indra, after the slaughter of Namuci, freed himself by sacrifice from the guilt of Brahman murder and so returned to heaven.

41. The use of the name Valabhid for Indra, when comparing Bimbisāra to him, suggests that it is to be understood as Balabhid, 'the router of armies', in relation to the king. Alternatively, if we read as is perhaps better, *dhruvam babhāse* with A, I would take *dhruva* as a proper name, 'who spoke rightly to him, as Valabhid to Dhruva'. In that case Dhruva means Brahṃā,

but wavered no more than the mountain of Kailāsa shakes with its many sparkling peaks.

repeating the comparison of x. 2, and 17 ; cp. my interpretation of ix. 20 and we should no doubt see a suggestion that Bimbisāra ranked as an *anuja* of the Buddha (see note on verse 22 above). *Nankacitrasānu* should have an application to the prince ; query *sānu* in the sense of *konda* given to it by the lexicæ ?

## CANTO XI

## THE PASSIONS SPURNED

1. Thereon, when the Magadha king spoke to him with friendly face but with matter that was repugnant to him, the son of Śuddhodana, who was purified by the spotlessness of his race, remained calm and unmoved and addressed this reply to him :—

2. “There is nothing for wonderment . . . , that you should behave thus towards your friends, when you spring from the illustrious family of Haryaṅka and from the purity of your conduct are so devoted to your friends.

2. A very difficult verse, for which I do not fully understand C. In *a* I have followed T in the text, because it is not clear if A meant *abhidhātum* or *abhidhātur*, but T also is probably corrupt, as C's *so-shuo*, 'what was said', implies a form from *abhidhā*. The conjunction of *bhavataḥ* in *a* and *tava* in *c* is open to suspicion, nor should *āścaryam elat* have as predicate both a noun and a dependent clause beginning with *yat*. The latter must be right, and, as the verse stands, one can only construe by taking *bhavato vidhānam* in apposition to *vr̥thas eṣā*, which is very harsh. The six syllables may be a corruption for an epithet of *āścaryam* or for a complementary phrase of the type *na ca nānu-rūpam* (I do not suggest this as possible, but only as illustrative of the required form). In *b* I take Haryaṅka to be the same as Haryaṅga, a Bṛhadratha king, whose greatness is described at *Harivaṁśa*, 1700. The name suggests the lion-legend of the Bṛhadrathas referred to at *S.*, viii. 44, and in the fragments of the Buddhist dramas (Lüders, *Bruchstücke*, leaf 7, read with *SBPAW*, 1911, 409) we have what is clearly a description of Rājagṛha, in which its foundation by Bṛhadratha is mentioned (cp *Harivaṁśa*, 6598). I infer that the poet considered the Śaiśunāgas to be of Bṛhadratha descent. C has 'the family called Hari'. Benares is similarly associated with Bhīmaratha at xiv. 107, and Śrāvastī with Haryaśva at xviii. 58. In *d* I understand T to read *pari-suddhavyrtteḥ* (rather than *°vyrtteḥ*, as W holds), and to take it as a substantive, not as an adjective agreeing with *tava*. A's reading, rejected also by Co., is out of the question.

3. Like sovereignty among cowards, friendship, inherited in their families, does not stand firm among the vicious ; but the virtuous increase the same friendship, originated by their ancestors, with an uninterrupted succession of friendly acts.

4. And those men in the world I hold to be truly friends, who share in the enterprises of their friends when in straits. For who in this world would not be a friend to a man who is at ease in the enjoyment of prosperity ?

5. And thus those who, gaining riches in the world, employ them on behalf of their friends or of *dharma*, obtain the full value of their wealth, and, if it is lost, it causes them no pain at the end.

6. Certainly this resolution of yours regarding me, O king, proceeds from friendship and nobility of heart. I shall content you about it with similar friendship ; I would not answer you in any other wise in this matter.

7. Because I recognise the danger of old age and death, I have betaken myself to this *dharma* out of longing for salvation and have quitted my tearstained relations, and still more therefore the passions, the causes of evil.

8. For I am not so afraid of venomous snakes or of thunderbolts that fall from the sky or of fire allied with the wind, as I fear the objects of the senses.

9. For the passions are ephemeral, robbers of the treasury of good, empty, like will-o'-the-wisps in the world. The mere expectation of them deludes men's minds, how much more then their actual possession ?

3. T certainly did not read *svakulānūrūpā*, which does not make good sense.

4. W thinks T's *rañ-gnas-dag ni hphel-bar* in *d* is equivalent to *svastheṣu vṛddhiṣv iha* ; I doubt this, but T may be out of order here. I see no need to amend with Böhtlingk and Speyer.

6. A's reading in *b* is taken from the following verse and the restoration is almost certain. *Anurū* means 'pacify', 'conciliate' 'convince', a use occurring several times in *Jāt*. *Atra* refers to *nīścaya*.

10. For the victims of the passions find no relief in the triple heaven, still less in the world of mortals. For the lustful man can no more win satiety from the passions, than a fire accompanied by the wind can from fuel.

11. There is no calamity in the world equal to the passions, and it is to them that mankind in their delusions are attached. What wise man, afraid of calamity and recognising the truth to be thus, would of himself yearn for calamity ?

12. Even when they have won the earth, girdled by the sea, they wish to extend their conquests beyond the great ocean. There is no satiety for man with the passions, as for the ocean with the waters that fall into it.

13. Though the heavens rained gold for him and though he conquered the whole of the four continents and won half the seat of Śakra, yet Māndhātṛ's longing for the objects of sense remained unappeased.

14. Although he enjoyed sovereignty over the gods in heaven, when Śatakratu hid himself for fear of Vṛtra, and though out of wanton pride he made the great ṛṣis carry him, yet Nahuṣa fell, being still unsatisfied with the passions.

10. For the second line and for the second line of 12 below cp *S.*, xi. 32, and 37.

12. This verse is clumsy with its omission of the subject in the first line and its repetition of the third *pāda* of 10 in *c*. But *C* has it, and it is required to introduce the string of instances that follows and is presumably genuine. The first line is a rendering of *Theragāthā*, 777 (= *Jātaka*, IV, 172), and the third *pāda*, of 778. Luders' conjecture in *c* may be right, as the *pāda* occurs in the form he proposed at *S.*, v. 23 ; but time has proved his reasoning wrong, as *vitṛpti* occurs in a similar passage at *S.*, xv. 9 (cp. *ib.*, xii. 15).

13. For Māndhātṛ, see note on i 10

14 The references in this and the next verse are well known from the *MBh.* versions. The form Nahuṣa should perhaps have been retained, as *T's sgra-med* indicates it too and it is occasionally found in classical Sanskrit, e.g. *Pañcatantra* (H.O.S., XI), 227, 20. For *b*, see note on viii. 13, or does it indicate an occasion before Vṛtra's death ?

15. Although the royal son of Iḍā penetrated the triple heaven and brought the goddess Urvaśī into his power, he was still unsatisfied with the objects of sense and came to destruction in his greedy desire to seize gold from the ṛṣis.

16. Who would trust in those objects of sense, which are subject to disturbance by all sorts of fate, either in heaven or on earth, seeing that they passed from Bali to great Indra, from great Indra to Nahuṣa and from Nahuṣa back again to great Indra ?

17. Who would seek after the enemies known as the passions, by whom even sages were undone, despite their bark-dresses, their diet of roots and water, their coils of hair long as snakes, and their lack of worldly interests.

18. For their sake Ugrāyudha, armed though he was with a terrible weapon, met death at the hands of Bhīṣma. The

16. For the passing of Śrī from Bali to Indra cp. the *Balināsavasamvāda* of *MBh.*, xii, particularly 8145-6. *Viṣaya* in *d* has, as in verses 13 and 15, the secondary sense of 'kingdom', but refers primarily to the objects of sense that kings gain control over by extending their sovereignty.

17. With much hesitation I have adopted T's *nānyakāryā*, as it is apparently supported by C. Compounds with *na* are rare, though commoner perhaps than admitted by the grammarians (*Pāṇ.*, vi. 3, 73, 75, and Wackernagel, II, i. 77; cp. *Bṛhaddevatā*, in 9). Besides the stock examples, *naciram* etc., I note in *kāvya Pratiññāyagundharāyaṇa*, iv. 5, *Kirātārjunīya*, i. 19, and iii. 8, *Śiśupālavadha*, xiv. 84; *MBh.*, viii. 185, has *nasukara*, and iii. 13664, *nānyacintā* (for °cittā ?), and *Gaṇḍīstotra*, 12, Nāṅga for Ananga. *Catuṣṣataka* (Mem. A.S.B., III), 497, 13, explains *netara* by *utkrṣṭa*, and this perhaps is the meaning to be given to *nānya* here. *Manu*, vi 96, says an ascetic should be *svakāryaparama* (cp. *ekakāryam anantaram* of a Brahman's conduct at *MBh.*, iii. 13997), and *Kāḍ.*, 43, describes sages as *apagatānyavyāpāra*, where the primary sense is so as to gaze uninterruptedly on Jābālī, but where the secondary sense is probably as in *nānyakārya* here Cp. also *ananyakarmaṇā* at *AAA.*, 95, 20.

18. For Ugrāyudha, *Harivaṃśa*, 1082ff., and *S.*, vii. 44 (see note in translation). For the irregular compound *ugradhṛtāyudha* cp. *bodhyaṅgaśītāttaśāstra* at *S.*, xvii. 24. The reference defeated C, who substituted an allusion, better known to the Buddhists, to the legend of Arjuna Kārtavīrya and

-mere thought of them is unlucky and fatal to the well-conducted, still more so therefore to those not restrained by vows.

19. Who would swallow the poison known as the passions, when he knows how paltry is the flavour of the objects of sense, how great the bondage, how incomplete the satisfaction, how much despised by the good, and how certain the sin ?

20. It is right for the self-controlled to cast aside the passions, when they hear of the suffering of the passion-ridden, afflicted as they are by pursuits such as agriculture, etc., and of the well-being of those whom the passions fail to excite.

21. Success in the passions is to be recognised as a misfortune for the passionate man ; for he becomes intoxicated by achievement of the passions, and because of intoxication he does what he should not, not what he should, and wounded thereby, he obtains rebirth in a lower sphere.

22. What wise man in this world would delight in those passions, which are only won and retained by labour and which, cheating men, depart again, as though they were loans borrowed for a time ?

Paraśurāma As regards W's note 11, p. 101, T can be understood to read either Bhīṣma or Bhīma. In the second line T was either corrupt or is trying to explain A's reading ; the latter makes no good sense nor does Windisch's amendment meet the case, as it deprives *avratānām* of all point. My conjecture is palaeographically sound and provides the right counterweight to the closing words.

19. I take *saṃyojana* in the Buddhist sense of 'bond', 'fetter'; *kāmarāga* is one of the ten *saṃyojanas*. Co., followed by Windisch and Formichi, takes *b* as a single clause, but Schmidt separates the two words, while W translates T according to the rules of Tibetan grammar with a very different result. All give to *saṃyojana* one or other of the classical Sanskrit meanings.

20. For a cp. S., xviii. 37, which corroborates T's reading. Query *niśāmya* in *b* ? In *d* *kāmā* would be better grammar.

22 This and the similes in the following verses form a series which recurs frequently in the Pali canon, e.g., *Majjhima*, I, 130, 364, *Aṅguttara*, III, 97, *Therīgāthā*, 488ff.



23. What self-controlled man in the world would delight in those passions, which are like a torch of grass ? When men seek and hold them, they excite desire, and if they do not let them go, they undergo suffering.

24. What man of self-control would delight in those passions, which are like fierce raging serpents ? The uncontrolled, when bitten by them in the heart, go to destruction and obtain no relief.

25. What self-controlled man would delight in those passions, which are like skeletons of dry bones ? Even if they enjoy them, like famished dogs eating a bone, men are not satisfied.

26. What self-controlled man would delight in those passions, which are like an exposed bait ? Since they are held in joint tenancy with kings, thieves, fire and water, they originate suffering.

27. What self-controlled man would delight in those passions, which are like dangerous haunts ? By abiding in

\* 23. The point is that a lighted torch, if held in the hand, may burn it, and the first line should be translated so as to bring this out.

26. Kings etc. hold the passions jointly with the owners in the sense that they may take away the objects of enjoyment at any time. This idea and the use of *sādhāraṇa* to express it are both common. The group consists sometimes of these four (*KA.*, iii. 15, 4, *Vācaspati Mīśra* on *Sāṃkhya-kārikā*, 50, *Mhv.*, II, 366, 12), sometimes of five, adding kinsfolk (*Majjhima*, I, 86, *Aṅguttara*, III, 259, *Therīgāthā*, 505, *Bodhisattvabhūmi* (ed. Wogihara), 5, and *MBh.*, iii. 85), sometimes of six, adding foes (*Aṅguttara*, II, 68, *Jāt.*, p. 122, 6-8), or of eight (*Saṃyutta*, IV, 324). The exact connexion of *pravidhāmaṣa* with the first line is not clear to me, presumably bait or prey which attracts robbers etc.

27. Cp. *S.*, xvi. 79, for the use of *api* to co-ordinate two substantives opposed in sense. There is a suggestion here that *āyatana* refers to the twelve *āyatanas*, the six external ones of which are compared to thieves at *Saṃyutta*, IV, 175. T in fact renders it so. But the main sense is as above, in which I see no difficulty ; compare the use of *āyatana*, particularly *araññāyatana*, in Pali (*P.T.S. Pali Dict.*, s. *āyatana* 1). Kinsfolk are a real danger in India, as in the note on the preceding verse. C's translation, if I understand it right,

them there is misfortune on all sides at the hands of one's enemy and of one's relations as well.

28. What self-controlled man would delight in those passions, which are like fruit hanging on the topmost boughs of a tree? On the mountains, in the forest, on the rivers, on the sea, men precipitate themselves after them and thereby come to ruin.

29. What self-controlled man would delight in those passions, which are like the enjoyments of a dream? Acquired at the price of many bitter efforts, they are lost in this world in a moment.

30. What self-controlled man would delight in those passions, which are like trenches full of red-hot charcoal? Though men procure them, increase them, guard them, yet they find no comfort in them.

31. What self-controlled man would delight in those passions, which are like the knives and fuel-wood of slaughter-

is purely fanciful. T takes *abhītaḥ* to mean 'quickly', as in the *Amarakośa*, which is possible.

28. In b A's *yadbhramśam* is untranslatable, and to divide *yad bhramśam* is contrary to the scheme of this set of verses. T does not show the plural but can only have read *yān*, the reading conjectured by Cappeller. *Laṅgh* with *abhi* is only known in the causative; for it with *vi* cp. *Śiśupālavadha*, xvii 55 (reading *vyalaṅghīṣuḥ*), the proper meaning being 'climb up to'. A free rendering meets the case better here, as one cannot climb up to a thing on the sea.

30. C takes the simile to refer to walking over a fire-pit falsely covered over, and T translates *aṅgāra* 'cow-dung', which is perhaps better than 'charcoal'. I understand the simile to mean that red-hot charcoal in a trench (such as is sometimes used for cooking still) gives out no heat to those sitting by it and soon dies down, however much looked after. *Aṅgārakarṣū* is a regular simile for *kāma*; besides the lists referred to under 22 above and Windisch's quotation of *Mhv.*, II, 327, 331, 332, note *LV.*, ch. xxi, 329, 9, *Śikṣāsamuccaya*, 79, 5, *Suttanipāta*, 396, as typical instances.

31. The reading *sūnāsi*° in c is certain. The corresponding Pali passages and the *Divy.* use the curious phrase *asīsūnā* instead. The association of *asi* with *sūnā* goes back to *RV.*, x 86, 18, and is found as late as *Pādatāḍḍitaka*,

-houses? For their sake the Kurus, the Vṛṣṇi-Andhakas and the Mekhala-Daṇḍakas went to destruction.

verses 22 and 29. *Kāṣṭha* refers presumably to the fires on which the butchers cook the meat, and for the first line to the funeral fires; cp. *LV.*, ch. xv, 207, 9-10, and my remarks, *JRAS*, 1929, 546. Of the seven vices peculiar to kings four are known as *kāmaṇa*, dicing, wine, hunting and women, and these four are illustrated in this and the next verse (cp. *Kāmandakīyanāṭisūtra*, i. 56, for a similar set of examples, of which the Vṛṣṇi-Andhakas are the only one in common with this verse), the Kurus for dicing, the Vṛṣṇi-Andhakas for drink (cp. *MBh.*, xvi, with *Jāt*, xvii. 18, and *Dvy.*, 560, 20, where *Vṛṣṇyandhakāḥ* should be read for *vṛṣṇāndhakāḥ*), Sunda and Upasunda for women. The other therefore relates to hunting and is not to be treated as two separate instances (contra *WZKM*, 28, 230, n. 4). The question then arises of the form of the first part of the name. A's *Maithila*<sup>c</sup> is clearly wrong, and the difficulty of C lies in the middle character, Giles' 4059, *hsi* but only used in the pronunciation *ch'ih*; and it is not given by St. Julien, Eitel or Karlgren. It belongs to a group of characters, Giles' 1003, 1119 and 1130, which are used interchangeably for each other. The only one of them known to me in transliteration is Eitel's example of 1119 for *kha*, and I therefore take it that C had *Mekhali* here. The correct form can only be determined by a consideration of the Daṇḍaka legend. The Hindu versions are at *KA.*, i. 6, *Rām.*, vii. 88, and commentaries on *KS.*, i. 2, 44, and *Kāmandakīyanāṭisūtra*, i. 58 (cp. also *MBh.*, xiii. 7178, 7213), and agree that, when out hunting, Daṇḍaka saw a Brahman girl and outraged her, whence his kingdom was destroyed. None of these references are probably as old as the present passage. The Buddhist accounts go back to *Majjhima*, I, 378 (cp. *Milindapañha*, 130), where the ṛṣis destroy the forests of Daṇḍaka, Kalinga, Mātāṅga and Mejjha, but the last name is doubtful; for the Sanskrit version of the sūtra treats *medhya* as an adjective (S. Lévi, *JA*, 1925, i, 29), and the only allusion outside Pali literature to a forest of this name is a doubtful one in the Sāvitrī tale, *MBh.*, iii. 16693. The *Jātakas* tell the same tale both of the Daṇḍaka forest (V, 135, cp. *Mhv.*, III, 363, and *LV.*, ch. xvi, 316, 2) and of the Mejjha forest (IV, 389), and mention both with the Vṛṣṇi-Andhakas at V, 267. On the other hand the *Saddharmasmṛtyupasthāna-sūtra* (S. Lévi, *JA*, 1918, i, 18, 27, 76) knows a Mekala (Chinese, Mekhala) forest and associates it with Kalinga and Daṇḍaka (*ib.*, 97). It looks therefore as if Mejjha was taken in Pali to be a proper name by confusion with Mekala. The latter survives in the name of the Maikal range, the source of the Narmadā, and the people of this district are associated with the Utkalas of the Orissa highlands in the *Rām*. This area formed part of the original Daṇḍaka forest which stretched between the Godāvarī and the upper waters

32. What self-controlled man would delight in those passions, which dissolve friendship? On their account the Asuras, Sunda and Upasunda, were involved in a mutual feud and perished.

33. What self-controlled man would delight in those passions, inauspicious and ever inimical as they are? For their sake men deliver their bodies up to water and fire and wild beasts in this world.

34. For the passions' sake the ignorant man behaves wretchedly and incurs the suffering of death, bonds and the like. For the passions' sake the living world, made wretched by expectation and tormented, goes to toil and death.

35. For deer are lured to their destruction by songs, moths fly into the fire for its brightness, the fish greedy for the bait swallows the hook; therefore the objects of sense breed calamity.

36. But as for the idea that the passions are enjoyments, none of them are reckoned to be enjoyments; for the

of the Narmadā (or over a wider area, *JRAS*, 1894, 242) There is some confusion in the sources between Mekala and Mekhala, but I can find no authority for C's Mekhali. Reviewing the evidence, the reading indicated is clearly Mekhala and it appears that in the form of the story known to the poet the offence rose out of addiction to hunting.

32. See *MBh.*, i. 7619ff.

33. In A the first seven syllables of *a* are taken from 34 by error. W reconstructs T with *yadartham evāpsu ca*, but it does not show *eva*, usually translated by it, and it indicates the plural of the relative.

35. A's readings suggest in *c* *matsyā giranty āyasam āmiṣārtham*, the plural corresponding better with *ab*, and FP may have had this too, but C and T seem to have read *āmiṣārthā*, which requires *matsyo giraty*. For the comparisons, Pavolini, *GSAI*, 1900, 101ff., and Zachariæ, *WZKM*, 28, 182ff.

36. In *b*, if T read *parivartyamānāḥ*, it may be taken as meaning 'falsely represented as'; if it is right in omitting *na*, was *parikalpyamānāḥ* the original reading, comparing the use of *parikalpa* at *S.*, xiii. 49, 51? I follow Co. in taking *na* with *kecit*, 'none of them'; cp. *B.*, iii. 52, and *S.*, iv. 27. In the second line for *guṇa* in the meaning 'object of sense', see *JRAS*, 1930, 867ff., and cp. the Buddhist use of *kāmaguṇa*.

material objects of sense such as clothes and the like are to be held as merely remedies against suffering in the world.

37. For water is desired for allaying thirst ; food similarly for destroying hunger, a house for protection against wind, sun and rain, and clothing for a covering of the privy parts or against cold.

38. Similarly a bed is for riddance of drowsiness ; thus too a carriage for avoidance of road-fatigue ; thus too a seat for relief from standing, and bathing as a means of cleanliness, health and strength.

39. Therefore the objects of sense are means for remedying people's suffering, not enjoyments ; what wise man engaged in a remedial process would assume that he is partaking of enjoyments ?

40. For he who, burning with a bilious fever, should decide that cold treatment was enjoyment, even he, when engaged in a remedial process, would have the idea that the passions were enjoyment.

41. And since there is nothing absolute in the pleasures, therefore I do not entertain with regard to them the idea of enjoyment ; for the very states which show pleasure bring in their turn suffering also.

42. For warm clothes and aloewood are pleasant in the cold and unpleasant in the heat ; the rays of the moon and sandalwood are pleasant in the heat and unpleasant in the cold.

43. Since the pairs, gain and loss, etc., are attached to everything in the world, therefore there is no man on earth who is absolutely happy or absolutely miserable.

37. Cp. *Majjhima*, I, 10.

39. In *d* T probably read *pravṛttāḥ*, which is made certain by *c* of the next verse.

40. For this use of *saṃjñā*, see note on i. 51.

43. As C makes clear, the pairs are the eight *lokadharmas* ; cp. *S.*, xiv. 51, and *Dīgha*, III, 260. For a Brahmanical parallel *MBh.*, xiv. 535-6.

44. When I see how intermingled are the natures of pleasure and suffering, I deem kingship and slavery to be alike ; for a king is not ever happy, nor a slave always in distress.

45. As for the argument that in sovereignty there is great authority, it is from this very fact that a king has great suffering ; for a king, like a carrying-pole, endures toil for the sake of the world.

46. For if a ruler relies on his sovereignty, which is transitory and has many enemies, he is ruined ; or if he does not trust in it, what then is the happiness of a king, who is always trembling with fright ?

47. And seeing that, even after conquering the whole earth, only one city can serve him as a residence, and in that too only one palace be occupied, surely kingship is but weariness for others' sake.

48. A king too can only wear one pair of garments and similarly take only a certain measure of food to still his hunger ; so he can only use one bed, only one seat. The other luxuries of a king lead only to the intoxication of pride.

49. And if you seek to justify this enjoyment on the ground of contentment, I am content without a kingdom and, when a man is contented in the world, are not all luxuries indifferent to him ?

50. Therefore I, who have set out on the auspicious, peaceful road, am not to be led away towards the passions. But if you bear our friendship in mind, say to me again and again, " Most certainly hold to your vow ".

45. The meaning of *āsaṅgakāṣṭha* is uncertain ; my translation follows C For the sentiment see *Therīgāthā*, 464, *Catuhśataka*, 472, 24, *MBh.*, xii. 11992, and *Śākuntala*, v. 6.

47. For this and the next verse cp. *MBh.*, xii. 513, 11986, and *Jātaka*, II, 215.

49. *Iṣṭam* in c is used in the same sense as in philosophical works, of a principle that is asserted or accepted. For *phala* cp. verse 51 below.

51. For I have not entered the forest because of anger nor have I cast aside my diadem because of enemy arrows, nor have I set my ambitions on loftier enjoyments, that I decline this proposal of yours.

52. For he, who, after letting go a malignant snake, whose nature it is to bite, or a blazing grass torch, whose nature it is to scorch, would decide to catch hold of it again, only he would, after giving up the passions, resort to them again.

53. Only such a man as having eyesight would envy the blind, or being free the prisoner, or being wealthy the destitute, or being sound in mind the maniac, only he would envy the man given up to the objects of sense.

54. And it is not right, just because he subsists on alms, to pity the wise man who desires to pass beyond the danger of old age and death, who has the supreme pleasure of religious peace in this life and for whom suffering in the life beyond is abolished.

55. But pity should be felt for him who, though placed in the height of sovereignty, is overcome by desire, and who does not win the pleasure of religious peace in this life and is subjected to suffering in the life beyond.

56. But it was worthy of your character, conduct and family to make such a proposal, and so too it befits my character, conduct and family, that I should keep my vow.

57. For I have been transfixed by the arrow of the cycle of existence and have left my home in order to obtain tranquil-

51. *Amarṣeṇa* is perhaps a reference to *marṣayitum* at x. 25, and, if so, means 'because I have not the patience to wait for my succession'. Similarly *b* refers to the offer in x. 27; it could also be translated, 'nor have enemy arrows ripped off my diadem'. The reference in *c*, as Co. pointed out and as C translates, is to the joys of Paradise etc.

54. *Bhaiṣṣopabhogaṇ* is an unusual expression, intended to imply that for the wise man *bhaiṣṣa* takes the place of *kāma*.

57. This verse is omitted by C and comes in rather uncomfortably here; it would fit the run of the argument better if inserted after 51, but is not quite

lity. I would not wish to win a kingdom free from all drawbacks even in the triple heaven, how much less then one in the world of men ?

58. But as for what you said to me, O king, about the pursuit of the three objects of life in their entirety, that they are the supreme end of man, my doctrine on this point is that they are calamity too ; for the three objects are transitory and fail also to satisfy.

59. But I deem the highest goal of a man to be the stage in which there is neither old age, nor fear, nor disease, nor birth, nor death, nor anxieties, and in which there is not continuous renewal of activity.

60. As for your saying that old age should be awaited and that youth is liable to alteration of mind, this is not a fixed rule ; for in practice it is seen to be uncertain, old age too may be volatile and youth constant.

61. But seeing that Death drags the world away against its will at all stages of life, ought the wise man, who desires religious peace, to wait for old age, when the hour of his destruction is not certain ?

62. Seeing that Death stands like an ill-omened hunter, with old age for his weapon, and scattering the arrows of disease, as he strikes down like deer the people, who dwell in the forests of fate, what illusion can there be about the prolongation of one's days ?

at home there either. The FP quotes it as a *gāthā*, and possibly it is an interpolation.

59 The first part of *a* is corrupt in T and the order wrong ; *hgro* for *pada*, usually rendered by *go-hphani*, is odd and should probably be *go*.

60. *Capalam* in *c* is doubtful, but I see no reasonably probable conjecture ; *bahuśo hi drśyate* would be preferable to Kern's *bakulam* in sense, but is too remote palaeographically.

61. Cp. ix. 38, for *jagad vikarṣati*, and for *avaśam S*, v. 27, and *Vairāgya-śataka*, 30, *vivaśam mṛtyuḥ karoty ātmasāt*.

62. The context makes it necessary to take *manoratha* in this very rare sense (reference in *PWK*).



63. Therefore whether a man be in the prime of life or old or a child, he should haste so to act that, purified in soul and endowed with *dharma*, he may come into possession of the desired continuance or cessation of activity.

64. And as for your saying that for the sake of *dharma* I should carry out the sacrificial ceremonies which are customary in my family and which bring the desired fruit, I do not approve of sacrifices ; for I do not care for happiness which is sought at the price of others' suffering.

65. For it does not befit the man of compassionate heart to kill another being, who is helpless, out of a desire for a profitable outcome, even though the fruit of the sacrifice should be permanent ; how much less should one act thus, when the fruit is transitory ?

66. And if the true *dharma* were not a different rule of life to be carried out by vows, moral restraint, or quietude, nevertheless it would still be wrong to practise sacrifice, in which the fruit is described as attained by killing another.

63. The previous translations miss the point of *pravṛtti* and *vinivṛtti* by taking *iṣṭa* in the second line as predicate ; men follow *dharma* either for *pravṛtti* by birth in Paradise or for *vinivṛtti* by complete *mokṣa*, and it is not a question of activity or inactivity in the present life.

64. In *d* for *yad iṣyate* see note on 49 above ; perhaps therefore ' which is asserted as being '.

65. The sense is obvious enough and for once clearly expressed by C, but the construction of the second line is difficult. Formichi takes it separately from the first, understanding *tathāpi kṛtvā na yuktarūpam, kim u yat kṣayāt-makam* ; this may well be right. Windisch also separates the two lines but understands *tathāpi na yuktarūpam, kṛtvā kim u* etc., taking *kim u kṛtvā* as equivalent to *kim kṛtvā*, ' what is the good of doing it ? ' ; but I do not think *kim u* can be so used with the gerundive. The above translation follows Co., Cappeller and Schmidt more or less, but is dubious as not giving *tathāpi* its proper sense of ' nevertheless ' , as in the next verse.

66. Previous translators took *param* with *phalam* in *d* ; my translation follows T and was first suggested by Gawroński.

67. That happiness even, which accrues to a man, while still existing in the world, through hurt to another, is not agreeable to a wise compassionate man; how much more so that which is beyond his sight in another existence?

68. And I am not to be seduced into continuance of activity for future reward. My mind, O king, takes no joy in the spheres of existence; for continuance of activity extends to all forms of rebirth and is uncertain in its effects, just as creepers, struck by rain from a cloud, wave unsteadily in all directions.

69. And therefore I have come here because I wish to see the sage Arāḍa, who teaches salvation; and I am starting this very day. Good fortune be yours, O king, and bear patiently with my words, which sound harsh in their truth.

70. Be happy like Indra, shine ever like the sun, flourish with your virtues, understand the highest good in this world, rule the earth, obtain long life, protect the sons of the good

67 'Compassionate' is an incomplete rendering of *saghr̥ṇa*, which also implies *nirveda*, cp. *S.*, viii. 52, xiii. 52, and xv. 15.

68. The sense of *sarvagata* is uncertain, it might mean 'directed to *sarva*', i.e. the twelve *āyatana*s (references at *AK*, V, 248, n. 1). I take it as equivalent to *sarvatragāmin*, 'penetrating all the *gatis*'; *pravyṛtti* is as likely to take a man to hell as to existence among the gods, and in fact rebirth in hell according to Buddhist dogmatics is the usual sequel to life as a god.

69. *Ata* in *a*, first suggested by Böhtlingk, is better than *ito* and may be right.

70. According to the grammarians (*Dhātupāṭha*, i. 631, etc.) the root *av* has eighteen senses, many of them probably assumed for etymological purposes, and, though T translates it throughout by *bsruṇs*, 'protect', there can be no doubt that Aśvaghoṣa intends it to be understood in nine different ways here. C took it so, but it is not easy to follow the exact meaning attributed in each case, except that it took the second one to mean 'shine'. The translation is therefore necessarily tentative. For *av* in the sense of *avaḡam*, 'understand', cp. *AK*, I, 117. In c I do not comprehend *āryair ava satsutān* where C seems to take *āryair* with *avāyur* and to translate 'with upright mind', and in *d* should one read *śriyaṁ ca*, 'embrace Śri'? T does not show the plural.

with the Āryas, and enter into the glories of sovereignty, O king, observe your own *dharma*.

71. Just as when rain is produced from the clouds which originate from the smoke, the sign of fire, which is the enemy of cold, then the twice-born fire is freed from its external appearance, so do you liberate your mind on the occasion of the slaughter of the enemies of the destruction of *tamas*, which is the opponent of the sun, the foe of cold."

72. The king clasped his hands and spoke with eager longing, "May you succeed without hindrance in accordance with your desires! And when you have in due course obtained the accomplishment of your task, be pleased to show me too your favour."

71. This is a riddle of the type called *parihārikā* by Daṇḍin, whose simpler example at *Kāvyaḍarśa*, iii. 120, was evidently influenced by it. The translation of *a* follows C, which runs, 'Fire is the enemy of *hima*, from fire the banner of smoke arises. The smoke-banner brings about the floating cloud; the floating cloud brings forth great rain'. Cp. *Śatapathabrāhmaṇa*, v. 3, 5, 17, *agner vai dhūmo jāyate, dhūmād abhram, abhrād vṛṣṭiḥ*. For the interpretation of *b* the use of *tanu* limits the possible senses of *dvija*. It might possibly refer to a snake sloughing its skin; but I do not know if a snake does that, when it rains. This would go well with the second line, for *Śatapathabrāhmaṇa*, xi. 2. 6, 13, tells us that a man is released from sin as a snake from its skin; *tanu*, however, in this sense is difficult. I prefer the alternative of taking *dvija* as Agni, a Vedic use; for Agni is several times called *dvijanman* in the Vedas (Macdonell, *Vedic Mythology*, 94) and once *dvijā* at *RV.*, x. 61, 19. The poet elsewhere shows knowledge of Vedic expressions and the explanation suits very well. *Tanu* is the word regularly used in the Vedas for the visible forms of Agni, and the use can be traced down to *HC.*, ch. iv, 17, 24, *nakhamayūkha-dhavalitatanur . . . vibhāvasuḥ*. The idea is that, when a fire is extinguished, it has not perished for good and all, but has merely lost its visible form (e.g., *MBh.*, xii. 6902-3), and it is thus the standard analogy for Nirvāṇa (e.g., *S.*, xvi. 28-9). The amendment in *c* is, I think, certain, as it must be parallel in form to *a*; the point made is that the king is to destroy all hindrances to the extirpation of *tamas*, the use of the latter in a double sense being very common. The translation endeavours to show how I arrive at the solution.

72. FP's version of this and the next verse transliterates Bimbisāra's as Bindu, a curious confusion with the Maurya Bindusāra.

73. He made a firm promise to the king accordingly and then set out for the Vaiśvan̄tara hermitage. The king also looked up at him with amaze, as he wandered on, and then returned to the city of Girivraja.

73. I can find no other references to the Vaiśvan̄tara hermitage, unless the scene of the Viśvan̄tara Jātaka is meant, about whose situation the authorities differ. The *LV.* and the *Mhv.* place Arāḍa in Vaiśālī, substituting perhaps a better known name for an obscure one.

## CANTO XII

## VISIT TO ARĀḌA

1. Then the moon of the Ikṣvāku race proceeded to the hermitage of Arāḍa, the sage who dwelt in holy peace ; and he filled it, as it were, with his beauty.

2. As soon as the sage of the Kālāma *gotra* saw him from afar, he called out aloud "Welcome"; and the prince came up to him.

3. In accordance with propriety each enquired after the other's health, and then they sat down on pure wooden seats.

4. The best of sages, drinking in, as it were, the seated prince with eyes opened wide in reverence, said to him :—

5. "It is known to me, fair sir, how you have come forth from the palace, riving asunder the bonds of family affection, as a savage elephant rives his hobbles.

6. In every way your mind is steadfast and wise, in that you have abandoned sovereignty, as if it were a creeper with poisonous fruit, and have come here.

7. No cause for wonder is it that kings, grown old in years, have gone to the forest, giving their children the sovereignty, like a garland that has been worn and is left lying as useless.

8. But this I deem a wonder that you, who are in the flush of youth and are placed in the pasture-ground of sensory pleasures, should have come here without even enjoying sovereignty.

9. Therefore you are a fit vessel to grasp this, the highest *dharma*. Go up into the boat of knowledge and quickly pass over the ocean of suffering.

10. Although the doctrine is only taught after an interval of time, when the student has been well tested, your depth of character and your resolution are such that I need not put you to an examination."

11. The bull of men, on hearing this speech of Arāḍa, was highly gratified and said to him in reply :—

12. "The extreme graciousness, which you show me in spite of your freedom from passion, makes me feel as if I had already reached the goal, though it is yet unattained by me.

13. For I look on your system, as one who wants to see looks on a light, one who wants to travel on a guide or one who wants to cross a river on a boat.

14. Therefore you should explain it to me, if you think it right to do so, that this person may be released from old age, death and disease."

15. Arāḍa, spurred on through the prince's loftiness of soul, described briefly the conclusions of his doctrine thus :—

16. "Listen, best of listeners, to our tenets, as to how the cycle of life develops and how it ceases to be.

17. Do you, whose being is steadfast, grasp this : primary matter, secondary matter, birth, death and old age, these, and no more, are called "the being".

10. Though the equivalence is not perfect, W is almost certainly right in holding that T read *na parīkṣyo* ; the context makes the reading imperative. For *viññāte* cp. *aviññāte* in *S.*, xiv 10, where the sense given in the note should be adopted in preference to that in the translation in view of this passage.

13. *Darśana*, primarily 'system' here, as is shown by *tat* in the next verse, means also that the prince looks on the sight of Arāḍa as lucky ; for the sight of a holy man or of a king (cp. *S.*, ii. 8, and the epithet *piyadassana* given to cakravartin kings in the Pali canon) is deemed to bring good luck in India.

15 Query *māhātmyād iva coditaḥ* ? Cp. v. 71, 87.

16. A's reading in *d* is faulty and *vai* is suspicious ; for the Sāṃkhya use of *parivartate* cp *MBh.*, xii. 7667 (*saṃparivartate*) and *Bhag Gītā*, ix 10 (*vṛparivartate*). The corruption is easily explained palæographically.

17. This use of *parā* with *ī* is not recorded outside this poem ; cp. iv. 99, vii. 31, ix. 14, and xi. 4, which make T's *tat* more probable here. For the

18. But in that group know, O knower of the nature of things, that primary matter consists of the five elements, the ego-principle, intellect and the unseen power.

19. Understand that by secondary matter is meant the objects of the senses, the senses, the hands and feet, the voice, the organs of generation and excretion, and also the mind.

following exposition of the Sāṃkhya doctrines see the discussion in the Introduction. *Sattva* here means the individual corporeal being as opposed to the *ksetrajña*, and this usage is common enough in early expositions, *MBh.*, xii. 7103 (=9020 and 10517), and 10518. Similarly xii. 8678 (a passage with several parallels to this description), runs, *Sattvaṃ ksetrajñam ity etad dvayam apy anudarsitam | Dvāv ātmānau ca vedesu siddhāntesu apy udāhrtau*, the two *ātmans* being the *śarīrātman* and *antarātman* of *Mahābhāṣya*, I, 292, 14, and II, 68, 20. Similarly *MBh.*, xiv. 1372ff.; and that we are dealing with a regular early Sāṃkhya term appears from its use by *Pañcāśikha* (quoted by *Vyāsa* on *YS*, ii. 5), *vyaktam avyaktam vā sattvaṃ ātmatvenābhīpratītya*, and by *Vyāsa* frequently in the *bhāṣya* on the *YS*. (e.g. on ii. 26, *sattvapuruṣāṇyatāpratītyayo vivekakhyātīḥ*). The three constituents of the *sattva*, birth, old age and death, are properly the characteristics of the corporeal aspect of the individual which keep him in a perpetual state of change; they are described as four (adding disease) at *MBh.*, xii. 8677, and we may compare in Buddhist dogmatics the three *lakṣaṇas* of the *samskṛta dharmas*, which equally account for the perpetual flux of the *saṃtāna* (full discussion *AK.*, I, 222, the *Vaibhāṣikas* dividing them into four). Note also the application of *sthiti*, *utpatti* and *pralaya* to the three *guṇas* at *Tattvasaṃgraha*, p. 59, verses 97-100. This verse perhaps explains the mysterious *pañcāsadbhedām* of *Śvet. Up.*, i. 5 (inconclusively discussed *JRAS*, 1930, 873-4), where I would now read the palaeographically sound *pañcāsadbhedām*, understanding *sat* as equivalent to *sattva* and interpreting on the lines of this definition.

18. It is not clear if T read *prakṛtiṃ* or *prakṛtir*. For the early Sāṃkhya division of the 24 material *tattvas* into a group of eight called *prakṛti* and a group of sixteen called *vikāra*, see the Introduction and *JRAS*, 1930, 863-872. The five elements here are not the *tanmātras*, and C rightly has *mahābhūtas*. For *prakṛtikovida* cp. *S.*, xvii. 73, *prakṛtiguṇajñam*, where *jña* also has secondarily a Sāṃkhya sense as a synonym of the soul *ksetrajña*.

19. Can *vāda* really mean 'voice'? C and T's translations would go better with *vācam*, but I have left A's reading, as certainty is not possible.

20. And that which is conscious is called the knower of the field, because it knows this field. And those who meditate on the *ātman* say that the *ātman* is the knower of the field.

21. And awareness is intellection, that is, Kapila and his pupil in this world. But that which is without intellect is called Prajāpati with his sons in this world.

20. Co. translates the first line, 'there is also a something which bears the name *kṣetrajña* etc.', and T corroborates this, but the above version gives the standard doctrine better. Cp. *MBh.*, xii. 6921, *Ātmā kṣetrajña ity uktāḥ samyuktāḥ prākṛtāḥ guṇāḥ*; *Tair eva tu vinirmuktāḥ paramātmety udāhṛtāḥ*. C regularly translates *kṣetrajña* 'knower of the cause', i.e. *hetujña*; cp. *MBh.*, xii. 7667.

21. As this enigmatic verse precedes a verse, defining two opposed principles, it too should presumably define two such principles. Further, verses 29 and 40 couple as opposed *pratibuddha* and *aprabuddha*. The meaning of these is apparent from the *MBh.*'s parallel to 40 at xii. 8677, *Caturvaksanajam tv ādyam caturvargam pracakṣate*; *Vyaktam anyaktam civa tathā buddham acetanam*. Despite C and T's readings the conclusion seems to me unescapable that this verse refers to *pratibuddha* and *apratibuddha* (= *aprabuddha*), and A in my opinion preserves relics of the original verse in *pratibuddhi* in *b* and in *tu* in *c*, which implies an opposition between the two lines; if T's *dañ* were a corruption for *yañ*, it too would read *tu*. If we read *pratibuddha* with Co., then probably *smṛtiḥ* should be corrected to *smṛtaḥ*, but the *Māḥaravṛtti* on *Sāṃkhyakārikā*, 22, gives among the synonyms of *buddhi* the following, *smṛtir āsuri hariḥ haraḥ hiraṇyagarbhaḥ*; Kapila further is identified with Viṣṇu several times in the *MBh.* and Āsuri is a pupil of his. Similarly *MBh.*, xiv. 1085, names *smṛti*, Viṣṇu and Śaṃbhu among the synonyms for *buddhi*. Therefore I take it that A's reading in *b* stands for an original *pratibuddhir* and that Kapila and Āsuri are names for the *buddhi* in the sphere of the 24 *tattvas* (*iha*); *iha* is not easy to explain in the two lines except by my version. There is a remarkable parallel in *Śvet. Up.*, v. 2, where, as pointed out by Keith, *Sāṃkhya System*, 9, Kapila stands for *buddhi*; note also the association of *pradhāna* and Kapila at *Laṅkāvatāra*, 192.

If then the second line refers to *apratibuddha*, one can only amend against C, T and A to my text, taking A's *tu* to justify the conjecture in part. Prajāpati is a name for the *bhūtātman*, here taken as equivalent to *ahamkāra*, for which I cite *MBh.*, xii. 11601, *Mano grasati bhūtātmā so 'hamkārah Prajāpatiḥ*, and 11234, *Ahamkāraṃ . . . Prajāpatim ahamkṛtam*; cp. also 11578, *Parameṣṭhi tv ahamkāraḥ sṛjan bhūtāni pañcadhā*; *Prthivī* etc., as well as *ib.*,



22. The "seen" is to be recognised as that which is born, grows old, suffers from disease and dies, and the unseen is to be recognised by the contrary.

23. Wrong knowledge, the power of the act and desire are to be known as the causes of the cycle of existence. The individual person, which abides in these three, does not pass beyond that "being",

24. By reason of misunderstanding, of wrong attribution of personality, of confusion of thought, of wrong conjunction, of

6781, and xiv. 1445. The sons of Prajāpati are the five elements, an idea that can be traced back to the Brāhmanas. This nomenclature shows parallelism of idea with the four forms of Vāsudeva in the Pañcarātra system at *MBh.*, xii. 12899ff., where Aniruddha is *ahamkāra*; this becomes more apparent at *ib.*, 13037, where Aniruddha produces *ahamkāra* as *pīṭāmaha*, the Creator, and at 13469 Brahmā is *ahamkāra*.

In support of C and T's text I can only quote *MBh.*, xii. 7889, where Kapila and Prajāpati are joined as names of Pañcaśikha. This seems to be the only occurrence of the identification and hardly justifies giving the verse in a form which is in discord with the context.

22. Hopkins and Strauss compare this verse with *MBh.*, xii. 8675-6, *Proklam tad vyaktam ity eva jāyate vardhate ca yat | Jīryate mriyate caiva caturbhir lakṣaṇair yutam || Viparītam ato yat tu tad avyaktam udāhṛtam.*

23. These three causes of the *samsāra* recur at *MBh.*, xii. 7695 read with 7698, and again at iii. 117; the *Carakasamhitā*, *Śārīrasthāna*, which expounds a Sāṃkhya system closely allied to that known to Aśvaghoṣa, gives the causes as *moha*, *icchā*, *dvesa* and *karman* (Jibananda Vidyasagar's edition, pp. 330 and 360; note the parallel at the latter place, *yair abhūbhūto na sattām ativartate*). Pañcaśikha's system, *MBh.*, xii. 7913-4, controverts these causes, substituting *avidyā* for *ajñāna* or *moha*, but the explanation is so different from what follows here that Hopkins, *Great Epic of India*, p. 147, may have been right in thinking the passage to be anti-Buddhist

24. This group of eight reasons, for which the soul fails to free itself, is found elsewhere only in the *Carakasamhitā*, *Śārīrasthāna*, v. p. 360, but there is some similarity of idea at *MBh.*, xii. 7505-6. The first five apparently cause *ajñāna*, the sixth *karman*, and the last two *trṣṇā*. Co. conjectured *viparyaya* for the first word, and apparently T read so; but C clearly has *vipratyaya*, as has the *Carakasamhitā*, and the group known to classical Sāṃkhya as *viparyaya* is described in 33ff. *Ahamkāra* as part of the eightfold *prakṛti* should presumably be understood differently from this *ahamkāra* as defined in 26,

lack of discrimination, of wrong means, of attachment, of falling away.

25. Now of these misunderstanding acts topsy-turvily. It does wrongly what has to be done, it thinks wrongly what it has to think.

26. But, O prince free from all egoism, wrong attribution of personality shows itself in this world thus, by thinking, "It is I who speak, I who know, I who go, I who stand".

27. But, O prince free from doubt, that is called in this world confusion of thought which sees as one, like a lump of clay, things which are not mixed up together.

28. Wrong conjunction means thinking that the ego is identical with this, namely mind, intellect and act, and that this group is identical with the ego.

29. That is said to be lack of discrimination, which does not know, O knower of the distinctions, the distinction between the intelligent and the unintelligent or between the primary constituents.

Caraka explains it as the idea that "I am endowed with birth, beauty, wealth etc.", that is, the quality for which Āśvaghoṣa uses the term *māda abhisamplava* is only known to me from the *bhāṣya* on *Nyāyasūtra*, i. i, 3, *pramātuh pramānānām sambhavo 'bhisamplavaḥ, asambhavo vyavasāhā*, where *sambhava* means 'cooperation', 'mixture' (Randle, *Indian Logic in the Early Schools*, 164, n 3). A's *abhisambhavāt* is therefore not impossible, with *abhi* giving as often the sense of wrongness to the rest of the word; but C, T and verse 28 all support Co.'s correction. C translates 'excess' here and 'excess-grasping' in 28. Caraka defines it, *sarvāvastham ananyo 'ham aham sraṣṭā svabhāva-samsiddho 'ham sarīrendriyabuddhiviśesarāśir iti grahaṇam*. The last word, *abhyavapāta*, is difficult; C has here 'being inextricably bound up with what is I' (i.e., as always in C, with the idea of *mama*, that the corporeal person belongs to the self), and in 32 'union-receiving' (i.e., wrongly uniting things together). T's translation is mechanical and no help.

26. *Iha* here and in 27 better perhaps 'in this group'.

27. The use of *asamdigdha* coupled with *mṛtipiṇḍa* recalls *saṁdegga*, 'a mere lump of bodily matter', at *Śatapathabrāhmaṇa*, iii. 1, 3, 3

28. *Idam* in *a* suggests that A's reading in *c* derives from *eṣa*

29. See note on verse 21.

30. Wrong means, O knower of the right means, are declared by the wise to be the use of the invocations *namas* and *vasat*, the various kinds of ritual sprinkling, etc.

31. O prince free from attachment, attachment is recorded as that through which the fool is attached to the objects of sense by mind, voice, intellect and action.

32. Falling away is to be understood as wrong imagination about suffering that "this is mine", "I belong to this", and thereby a man is caused to fall away in the cycle of transmigration.

33. For thus that wise teacher declares ignorance to be five-jointed, namely torpor, delusion, great delusion and the two kinds of darkness.

34. Of these know torpor to be indolence, and delusion to be birth and death, but great delusion, O prince free from delusion, is to be understood as passion.

30. Co. translates *b*, 'sprinkling water upon the sacrifices etc. with or without the recital of Vedic hymns', and *C*, 'cleansing by fire and water'. Strauss compares *MBh.*, xii. 11290; note also *ib.*, xiv. 1032.

31. Or in *b*, 'by the actions of the mind, voice and intellect'.

32. The construction and sense are uncertain; Co. has, 'Falling away is to be understood as the suffering which etc.', not quite as good sense. *Abhimanyate* evidently has the significance of *abhimāna* as applied in Sāṃkhya to *ahamkāra*.

33. Did T read *vidvāṃsah . . . pratiyate*? The teacher referred to is Vārsaganya according to Vācaspati Miśra on *Sāṃkhyakārikā*, 47; the sūtra is *Tattvasamāsa*, 14, and is alluded to in the *Yogasūtrabhāṣya* and the Purāṇas, but not specifically in the *MBh.* (for discussion, see *JRAS*, 1930, 861-2). *Samīhate*, 'desire', 'wish', is equivalent to *iṣ* as used in philosophical works of asserting a principle.

34. The explanations in these three verses equate the five-fold ignorance to the five *doṣas*, which appear in varying form in the *MBh.* and later became the five *kleśas* (for references *JRAS*, 1930, 862 and 873). The explanation of the last three agrees with that of Vācaspati Miśra in his commentaries on the *Sāṃkhyakārikās* and the *YS.*; the first two differ. The passage mentioning the five at *MBh.*, xiv. 1018-9, appears to be corrupt, but explains *mahāmoha* and *tāmisra* as here. The first verse suggests a common origin with 35, running,

35. And because even mighty beings become deluded over this passion, therefore, O hero, it is recorded as great delusion.

36. And darkness they refer to, O angorless one, as anger, and blind darkness they proclaim, O undesponding one, to be despondency.

37. The fool, conjoined with this five-jointed ignorance, passes on from birth to birth through the cycle of transmigration which for the greatest part is suffering.

38. Thus believing that he is the seer and the hearer and the thinker and the instrument of the effect, he wanders in the cycle of transmigration.

39. Through the action of these causes, O wise one, the stream of birth flows in this world. You should recognise that, when the cause does not come into being, the result does not come into being.

40. In that matter, O prince desiring salvation, the man of right knowledge should know the group of four, the intelligent, that which lacks intelligence, the seen and the unseen.

*Abhisvaṅgas tu kāmeṣu mahāmoha itī smṛtaḥ | Rsaḥ munayo devā mahyanty atra sukhēpsavaḥ.*

36. T's *ajñātāmisram* is contrary to all the Sanskrit authorities.

37. For *abhinīṣicyate* cp. *Mūlamadhyamakakārikās*, xxvi. 2, *saṁnīviṣṭe 'tha vjñāne nāmarūpaṁ niṣicyate*, the commentary having *niṣicyate kṣarati prādurbhavatīty arthaḥ*. Cp. also MBh, xii. 10706-7, *Daśārdhapravibhaktānāṁ bhūtānāṁ bahudhā gatih | Sauvarṇaṁ rajataṁ cāpi yathā bhāṇḍaṁ niṣicyate || Tathā niṣicyate jantuh pūrvakarmavaśānugah*. T's *abhinīpātyate* is good palaeographically and agrees with 32 above; for *abhinīpāta*, 'activity', see AK., II, 65, n. 4.

38. The reading in *ḍ* is uncertain, but C seems to support A which gives the best sense. In *c* for *āgamyā* cp. S., xvi. 42, where it can only mean 'understand'; the use is unusual but recurs at 116 below. Böhtlingk's *ity evāvagamya* is against the metre.

39. Co.'s *hetvabhāve* is as good as T's *hetvabhāvāt* and it is not clear which C read.

40. See note on verse 21.

41. For when the knower of the field properly discriminates these four, it abandons the rushing torrent of birth and death, and obtains the everlasting sphere.

42. For this purpose the Brahmans in the world, who follow the doctrine of the supreme Absolute, practise here the *brahman*-course and instruct the Brahmans in it."

43. The king's son, on hearing this speech of the sage, questioned him both about the means to be adopted and about the sphere of final beatitude :—

44. "Deign to explain to me how this *brahman*-course is to be practised, for how long and where, and also where this *dharma* ends."

45. Arāḍa explained to him concisely by another method the same *dharma* in clear language and according to the *śāstra* :—

46. "The aspirant, after first leaving his family and assuming the mendicant's badges, takes on himself a rule of discipline which covers all proper behaviour.

47. Displaying entire contentment with whatever he gets from whatever source, he favours a lonely dwelling and, free from the pairs of worldly life, he studies the *śāstra* diligently.

48. Then, seeing the danger that arises from passion and

41. For *ājvaṃjvatā*, see *JRAS*, 1931, 569-70, and add to the references there *LV.*, ch. xv, 205. The second line is equivalent to *MBh.*, xii. 8767, *Tad vidvān akṣaram prāpya jahāti prāṇajanmanā*.

42. This use of *vāsaya* goes back to the old phrase *brahmacaryam vas* with the locative of the person under whom the study takes place; cp *Brh. Ār. Up.*, vi. 2, 4, and *Chāndogya Up.*, iv. 4, 3, and 10, 1 with *Majjhima*, I, 147. Later use prefers *car*, e.g. *Dīgha*, I, 155, and *III*, 57.

46. For *lūga*, see note on ix. 18.

47. *Nirvāṇa* refers to the eight *lokadharmas* (xi. 43, note). For the Brahmanical use see references in *PW* under *nirvāṇa*, 1); *nirvāṇatā*, *MBh.*, xii. 11882, seems to mean the state of being soul alone, disjoined from *prakṛti*. The sense of *kṛti* is not certain, I take C's translation, T's being purely mechanical.

48. See the mention of the Yoga system in the Introduction for the significance of c.

the supreme happiness derived from passionlessness, he arrests his senses and exerts himself in the matter of mental quietude.

49. Then he wins the first trance, which is dissociated from the loves, malevolence and the like, which is born of discrimination and which includes thought.

50. And when the fool obtains that transic bliss and reflects on it repeatedly, he is carried away by the gain of previously unexperienced bliss.

51. Deceived by the feeling of content, he wins to the world of Brahmā by means of quietude of this kind, which rejects love and hatred.

52. But the wise man, knowing that the thoughts cause agitation of mind, obtains the trance, which is disjoined from it and which possesses ectasy and bliss.

53. He, who is carried away by that ecstasy and does not see any stage superior to it, obtains a station of light among the Ābhāsvara deities.

54. But he, who dissociates his mind from the joy of that ecstasy, gains the third trance which is blissful but void of ecstasy.

49. *Vitarka* here includes *vicāra*, and T renders it by the equivalent for the latter.

50. *Tat tat* should mean 'various matters', which is not good sense, and the addition of *eva* seems to justify the above translation.

51. T's *vāsitaḥ* may be the correct reading, C giving no help; it means both 'caused to dwell there' and 'impregnated with'. The canonical accounts of the Brahmā deities emphasise their feeling of self-satisfaction (*AK*, I, 169).

52. Cp. *S.*, xvii. 45, and *AK.*, V, 158. T translates 'possessed of the bliss of ecstasy' in accordance with its faulty version of 54, but *priti* and *sukha* are always treated as separate qualities in these trances.

53. This use of *viśeṣa* is common in the *AK.*; and the same sense is probably to be inferred at *MBh.*, xii. 11874, where Janaka talks of the *vaiśeṣika jñāna* in connexion with *mokṣa* and the doctrine of Pañcaśikha, the Sāṃkhya seer.

55. But he who, immersed in this bliss, does not strive for progress, attains bliss in common with the Śubhakarṣṇa deities.

56. He who, on attaining such bliss, is indifferent and feels no desire for it, wins the fourth trance, which is void of bliss and suffering.

57. Some in that trance through vain imagination conclude that it is liberation, because bliss and suffering are abandoned and the mind ceases to function.

58. But those who investigate the transic knowledge of the Absolute describe its fruit as enduring for many ages with the Bṛhatphala deities.

59. On emerging from that concentrated meditation, the wise man sees the evils that exist for those who have a body and betakes himself to knowledge for the cessation of the body.

60. Then, abandoning the practice of that trance, the wise man sets his mind on progress and turns away from all desire for material form even, as previously from the passions.

61. First he forms a mental conception of the empty spaces which exist in this body and then he obtains a clear idea of space with regard to its solid matter also.

55. The word *sāmānya* is possibly significant, as the Śubhakarṣṇa deities are all alike in body and mentality (*saṃjñā*) according to *AK.*, II, 20.

56. The alternative reading in *b*, which is consistent with *T*, is *yo viraj-yann upekṣate* ; *upekṣakāḥ* is the expression commonly used in these formulas, e.g. , *S.*, xvii. 50, and *LV.*, ch. xi, 129, l. 6ff.

57. *Pāda d* recurs in verse 75 below.

58. The reading in *c* and the construction are uncertain. *A*'s *bṛhatphalam* is opposed to *C* and *T*, and gives an irregular metre ; it is not clear however whether *T* read °*kālam* or °*kāle*. I take *bṛhat* in *d* to be a synonym of *brahman* (neuter), according to *MBh.*, xii. 12753, and *PW*'s reference from the *Bhāg. Pur.*, but possibly it should be taken separately as an epithet of *phalam*. *C* suggests the possibility in that case of reading *bṛhatkālād* in *c*.

59. The verb *sthā* with *vyut* is the technical term for emerging from trance and is so used in the *YS.* also, where it has taken on a slightly pejorative twist. Quite possibly *T* had *charivṛṇām* in *b*.

61. The readings and construction of the first line are uncertain. *A*'s *asya* referring to the subject of the sentence is uncomfortable ; so I accept *T*'s

62. But another wise man, contracting his self which has extended over space, looks on that very thing as unlimited and reaches a higher stage.

63. But another, skilled in regard to the inner self, causes his self to cease by his self and, since he sees that there is nothing, he is declared to be one for whom nothing exists.

64. Then like the *muñja* stalk from its sheath or the bird from its cage, the knower of the field, escaped from the body, is declared to be liberated.

65. This is that supreme Absolute, without attribute, everlasting and immutable, which the learned men who know the principles call liberation.

*asmin*. T's version implies taking *ākāśam* as the object of *parikalpaṇam*, for which there is something to be said, but then it would be better to read *khānā yāny asmin teṣu ādau*. The sense anyhow is clear, the object of the trance being to suppress all sensation of matter with regard to the body and to substitute for it the sensation of unoccupied space. *Adhimucyate* is a troublesome word, for which I would refer to the employment of *adhimukti* and *adhimokṣa* in the *AK.*, and to the discussions there (see Index s.v.). The general idea is of an act of mental attention which leads a man to approve a particular object or course of action, so that he makes up his mind to attain or do it, as the case may be. C translates, 'he completely achieves looking on it (i.e. the solid parts) as space', and I paraphrase this above. W similarly has 'wird er sich klar', though T seems hardly to mean this with *thag-par mos-par byed*.

62. The difficulty lies in *ātmanam*, which I translate mechanically. From the Buddhist descriptions of this trance *viññāna* is apparently meant and the original reading might have been *ākāśagataviññānam*. Vasubandhu, *AK.*, I, 74, however, defends the use of *ātman* for *citta*, and in Arāḍa's mouth it might stand for the *mahān ātmā*, the *buddhi* (so *Kaṭha Up.*, iii. 3, *buddhi*=*ib.*, iii. 9, *viññāna*). Should not the reading be *tam eva* in c?

63. *Ākimcanya* is suspicious, being properly the name of this trance; query *akimcana*?

64. For the *muñja*-stalk comparison, besides *Kaṭha Up.*, vi. 17, cp. *Śatapathabrāhmaṇa*, v. 1. 2, 18, and xii. 9, 2, 7, *MBh.*, v. 1690, and xiv. 553-4, *Dīgha*, I, 77, and *Visuddhimagga*, 406.

65. I take *tattva* in the Sāṅkhya sense. Strauss aptly quotes *MBh.*, xii. 8136.



66. Thus I have fully shown to you the means and the liberation; if you have understood it and if it pleases you, undertake it properly.

67. For Jaigīṣavya and Janaka and Vṛddha Parāśara and other seekers after liberation have been liberated by following this path."

68. But the prince, marking these words and pondering on them, thus made reply, since he was filled with the force of the motives perfected in previous births :—

69. "I have listened to this doctrine of yours, which grows more subtle and auspicious in its successive stages, but I consider it not to lead to final beatitude, since the field-knower is not abandoned.

70. For I am of opinion that the field-knower, although liberated from the primary and secondary constituents, still possesses the quality of giving birth and also of being a seed.

66. *Ruci*, neuter, in *c* does not seem possible

67. Jaigīṣavya is quoted by Vyāsa on *YS*, ii. 55, and his colloquy with Avātṣya reported by the same on iii. 18; *MBh*, xii. 8431ff., records his conversation with Asita about *śīla* in the Sāṃkhya system, and he is mentioned in a list of Sāṃkhya seers, *ib.*, 11782, which includes Vārsaganya, Kapila and Pañcaśikha. Vṛddha Parāśara is proved to be Pañcaśikha by *ib.*, 11875, where Janaka says, *Parāśarasagotrasya vṛddhasya sumahātmanah | Bhikṣoḥ Pañcaśikhasyāham śiṣyaḥ paramasattamaḥ*. Other references to Parāśara in the *Śāntiparvan* show confusion between the Sāṃkhya teacher and the father of Vyāsa. The *Vibhāṣā*'s reference to *Pārāśari tīrthika* (*AK.*, Index, 121, cp. *Majjhima*, III, 298) is therefore to a follower of Pañcaśikha's system.

68. *Hetu* refers to the three *kuśalamūlāni*, as in ii. 66.

69. *Parataḥ parataḥ* could mean 'pro-eminently' (so *Co.*, etc.), but cp. verse 82 and *hitvā hitvā* in verse 74.

70 For *prasavadharman* cp. *prasavadharmin* in *Sāṃkhyakārikā*, 11, where it is explained as the capacity to give birth, as *buddhi* gives birth to *ahamkāra*. *Bijadharman* is practically co-extensive in meaning; so *MBh.*, xii. 11662, of *avyakta*, *Kartṛtvāc cāpi bijānām bijadharmā tathocyate*. At *ib.*, xiv. 1401, the eight *prakṛtis* are each described as *bijadharman* and *prasava*, because they give birth to the subsequent *tattvas*.

71. For although the soul by reason of its purity is conceived as being liberated, it will again become bound from the continued existence of the causal conditions.

72. Just as a seed does not grow for want of the proper season, soil or water, but does grow when these causal conditions are present, such I deem to be the case of the soul.

73. And as for the statement that liberation is deemed to come by severance from the power of the act, from ignorance and from desire, there is no complete severance from them so long as the soul persists.

74. It is true that advance is obtained by the progressive abandonment of these three, but where the soul still remains, there these three remain in a subtile state.

75. But such liberation is a creation of the imagination based on the subtlety of the faults, the inactivity of the mind and the length of life in that state.

76. And as for this imagined abandonment of the ego-principle, so long as the soul persists, there is no abandonment of that principle.

77. And as the soul is not released from the activity of reason and the like, it is not devoid of attribute; therefore, as it is not devoid of attribute, it is not admitted to be liberated.

72. In a °*vihārāt* is metrically impossible and °*viharāt* makes no sense; for the authority for it in the meaning of 'separation' appears, as *PW* points out, to be due to a corruption.

73. *Kalpyate* properly 'is brought about', but cp. 71.

74. The argument recalls the Buddhist theory of the *anuśayas*.

75. The verse is used again in the *Śāriputraprakaraṇa*, where the entire passage is reminiscent of the preceding verses, there being a clear allusion to the argument of 72 (*SBPAW*, 1911, 392, C 4 a5, and K iv a2-3). Life in the *arūpa* spheres is measured by thousands of *kalpas*.

77. The exact meaning of *samkhyā* here is uncertain; if it could be solved, we should perhaps know how the name Sāmkhya arose. The use in Pali of *samkhā* is also enigmatical and not fully explained yet; see *Samyutta*, I, 12, and Geiger's note thereon in his translation. At *Suttanipāta*, 1074, *samkham upeti* is opposed to *attham paleti*, and *ib.*, 209, and 749, the same

78. For no distinction exists between the attributes and the possessor of the attributes ; for instance, fire is not perceived, when devoid of outward appearance and heat.

79. Before a conglomerate mass exists, there cannot be a possessor of the mass ; so, before attributes exist, there cannot be a possessor of the attributes. Therefore the soul, as possessor of the body, being first released, is subsequently bound to it again.

80. And the knower of the field, when without a body, must be either knowing or unknowing. If it is knowing, there is something for it to know, and if there is something for it to know, it is not liberated.

phrase is used negatively in contrast to *saṃkhāya*, which latter apparently should be equated with the later *pratisaṃkhyā* (cp. Stecherbatsky, *Central Conception of Buddhism*, 51, n. 1). The meaning in these passages is equivalent to 'phenomenal existence', but this is not the exact sense. Here I take the reference to be to *sampasāyan* of verse 63, showing that the intelligence is still active, and I translate tentatively accordingly. What attributes are indicated by *ādi* also escapes me. It would be wrong to understand a secondary sense in the second line with reference to the *guṇas* of classical Sāṃkhya, for the word *guṇa* in Aśvaghoṣa's day was ordinarily used in Sāṃkhya discussions of anything rather than the three factors of *prakṛti*, and in the Sāṃkhya known to the poet salvation was attained by the destruction of *rajas* and *tamas* only, *sattva* remaining alone in an enhanced state.

79. Co.'s conjecture in *c* is negatived by *C* and *T* as well as *A* and is not too easy in sense either. *T*'s *lus-bzhin* for *śarīrin* is surely a corruption (*lus-ḥdzin* ?). The argument apparently is that the fact that the *kṣetrajñā* is called *śarīrin* shows that it did not exist before there was a body for it to inhabit (the bond therefore being *anādi*) ; if it thereafter attains liberation, the fact of its being by nature a *śarīrin* involves the consequence that it will be bound up again with a body.

80. The opposition between *kṣetrajñā* in this verse and *ātman* in the next is intentional. According to the *MBh.*, the *kṣetrajñā* is *jñā* (*cetanāvaṇ*, xii. 11649, *jñānalakṣaṇaḥ*, xiv. 1250), and the *ātman* *ajñā* (*ajñāḥ svabhāvataḥ*, xii. 11658) ; and the *puruṣa* is hence described as both *jñā* and *ajñā* at xii. 11763.

81. Or if your teaching is that it is unknowing, what then is the use of inventing the existence of a soul? For even without a soul the existence of the quality of not-knowing is well established as in the case of a log or a wall.

82. But since this successive abandonment is declared to be meritorious, therefore I deem complete success in reaching the goal to derive from the abandonment of everything."

83. Thus he was not satisfied on learning the doctrine of Arāḍa, and, discerning that it was incomplete, he turned away from there.

84. Thereon in his desire to hear something higher he proceeded to the hermitage of Udraka, but he did not accept his system, because it too involved the tenet of the soul's existence.

85. For the sage Udraka, knowing the defects of consciousness and unconsciousness, found beyond the way of nothingness a way which was characterised by neither consciousness nor unconsciousness.

81. I have not thought it necessary to follow C and T in the second line, as it is a question, not of reading, but of division of words, and the first line, makes *ajñānam* certain in the second. The Buddhist, however, would naturally read the line as C and T; for to him the existence of knowledge without a soul is as obvious as the existence of a wall. For the simile, cp. *MBh.*, xii. 11184, of the senses, *Ātmanā viprahīnāni kāṣṭhakrudhyasamāni tu Vināśyanti*.

83. The use of *pratijagāma* in this sense is unusual, but certified by T. Hultzsch's correction may be right, as *dharma* is masc.

84. *Grāha* is regularly used in Buddhism of holding to a wrong doctrine; cp. the expression *antagrāhadṛṣṭi*, and the P.T.S. *Palī Dict.* s. *gāha*. Cappeller's conjecture in *c* is probably sound.

85. This and the next two verses are very summarily treated by C. The definitions of the two previous *ārūpya* states in 62 and 63 above show that *saṃjñā* here has not the technical Buddhist sense, the 'naming' faculty of the mind, but means something like 'cognition' or 'consciousness', *viññāna*, as appears from the use of *buddhi* as a synonym in 87 and from *saṃjñin* in 20 (cp. *S.*, ix. 1). *Saññā* is often used in Pali where classical Sanskrit would have *buddhi* (note i. 51 above). Cp. also the four kinds of *saṃjñā* in the *YS.* (Vācaspati Miśra on i. 15) and the equation of *saṃjñā* and *viññāna* by Śabarasvāmin in quoting a Buddhist's views (on *Mīmāṃsāsūtra* i. 1, 5, see O. Strauss, *SBPAW*, 1932, 58 (524), n. 1), and also *Bṛh. Ar. Up.*, ii. 4, 12.

86. And since the conscious and unconscious states have each an object in a subtile condition, therefore he thought that beyond them was the state of neither unconsciousness nor consciousness and fixed his desires thereon.

87. And since the intellect remains in the same condition, without moving elsewhere, subtile and inert, therefore in that state there is neither consciousness nor unconsciousness.

88. And since a man returns again to the world, even after reaching that point, therefore the Bodhisattva, desiring to obtain the highest stage, left Udraka.

89. Then with his mind made up in the search for the supreme good, he departed from that hermitage and betook himself to the hermitage, Nagari by name, of the royal seer Gaya.

90. Thereon the sage, whose every effort was pure and who delighted in a lonely habitation, took up his dwelling on the pure bank of the Nairañjanā river.

✓ 91. Then he saw five mendicants, who had come there before him ; they had taken vows on themselves and practised 'austerities, vaunting themselves of control of the five senses.

86. The verse is too compressed for clear construction. *Ālambane* I take to be dual, in the technical sense of the object of mental or psychical action, as opposed to the subject. 'Though' should be supplied with *sūkṣme*. *Sanjñāsanjñā*, presumably locative singular of a neuter dvandva compound. If it were not for *iti* in *c*, it would have been better to take *ālambane* as locative, understanding *sati*, and to treat *yasmāt* as governing *a*, *b* and *c*. Co. and T's division in *d* involves taking *tatra* as applying to consciousness and unconsciousness, not to the state that is neither. But *tatraiva* in the next verse implies division as in the text, and *sprh* is always used in these poems with the dative, so that the text should have run *tasmāi gatasprhāḥ*.

87. The amendment in *c* is certain ; of the many available passages in proof note especially *AK.*, V, 144, and 208.

91. I have given in the text so much of this verse as seemed to me capable of certain reconstruction. That C and T both have it shows that its omission by A is a mistake,

92. The mendicants saw him there and, desiring liberation, approached him, as the objects of sense come to a lordly man, whose good merit has earned him wealth and freedom from disease.

93. Thereon they served him reverently, abiding as pupils under his orders, and were humble and compliant because of their good training, just as the restless senses serve the mind ;

94. While he undertook extraordinary austerities by starvation, thinking that that might be the method for ending death and birth.

95. Carrying out many kinds of fasting that are difficult for a man to perform, for six years in his desire for quietude he made his body emaciated.

96. Yearning to reach the further shore of the cycle of transmigration whose further shore is unbounded, he lived by taking at mealtimes a single jujube fruit, sesamum seed and grain of rice.

97. Whatever his body lost by reason of these austerities, just so much was made good again through his psychic power.

98. Emaciated as he was, yet with his glory and majesty unimpaired, he was a source of joy to the eyes of others, as the moon in autumn at the beginning of the bright fortnight is to the night lotuses.

99. Though he had wasted away, so that only skin and bone remained, with fat, flesh and blood all gone, yet with

93. *Lolaiḥ* should also be understood of the five mendicants, implying that they had not yet acquired proper self-control. For the type of simile in this and the preceding verse cp. *Śiśupālavadha*, xiii. 28, and *MBh*, iii. 398, 402, vii. 3553-4, and viii. 4196 and 4201

95 T's *karmaprepsur* in *c* breaks the metre, because the *Vipulā*, ∽ — ∽ — — — ∽ requires a caesura after the fifth syllable.

96. T's *pha mthah-med-pa* in *c* indicates literally *anantapāra*°, but is probably intended to give the correct meaning of *apāra* as 'boundless'.

97. It is not clear to me whether *tejas* in *d* means 'outward brilliance' or 'internal vigour', both perhaps. Kern conjectured *tejaso 'sya* in *d*, which is easier, but *tejasā* is wanted to correspond to *tapasā* in the first line.

undiminished depth of soul he shone like the ocean, whose depth never diminishes.

100. Thereon dreading existence the sage, whose body was clearly tormented to no purpose by pernicious austerities, thus resolved in his longing for Buddhahood :—

101. “ This is not the way of life for passionlessness, for enlightenment, for liberation. That is the sure procedure which I won that time beneath the *jambū* tree.

102. Nor can that be obtained by one who is weak.” So in all seriousness he pondered further on this point in order to increase his bodily strength.

103. How can the result to be attained by the mind be reached by a man, who is not calmly at ease and who is so worn out with the exhaustion of hunger and thirst that his mind is unbalanced with the exhaustion ?

104. Inward tranquillity is rightly gained by constant appeasement of the senses, and from the full appeasement of the senses the mind becomes well-balanced.

105. The man whose mind is well-balanced and serene develops concentrated meditation ; when the mind is possessed of concentrated meditation, the practice of trance begins.

106. By the practice of trance those *dharma*s are obtained, through which is won that highest, peaceful stage, so hard to reach, which is ageless and deathless.

102. *Āgatādāra* has been variously understood, ‘ resuming his care for his body ’ (Co.), ‘ so reflecting ’ (Formichi), ‘ who has gained respect for himself ’ (W).

103. T is surely wrong in omitting *śrama* in *a*, for the repetition of the word makes the second *pāda* the sequel of the first.

104. The first line is undoubtedly corrupt both in A and T, as the reading should be *°tarpanam* with the first word of *a* in the ablative ; C has preserved the right sense, ‘ Eating and drinking satisfy the senses ’, but I cannot determine the opening word from this, *vihṛteḥ* being perhaps the best.

105. Read *rañ-bhūn* for the first words of T, not *rañ-zhūn* ?

106. The reference is to the *bodhipakṣika dharma*s.

107. Accordingly the steadfast seer of unbounded wisdom concluded that this method was based on the eating of food and made up his mind to take food.

108. He bathed and, as in his emaciation he came painfully up the bank of the Nairāñjanā, the trees growing on the slope bent low the tips of their branches in adoration to give him a helping hand.

109. At that time on divine instigation Nandabalā, the daughter of the cowherd chief, went there, joy bursting from her heart.

110. She was wearing a dark-blue cloth and her arms were brilliant with white shells, so that she seemed like Yamunā, best of rivers, when its dark-blue water is wreathed with foam.

111. Her delight was enhanced by faith, and her blue-lotus eyes opened wide, as, doing obeisance with her head, she caused him to accept milk rice.

112. By partaking of it he secured for her the full reward of her birth and himself through the satisfaction of the six sense faculties became capable of obtaining enlightenment.

113. Then the sage's form together with his fame reached full roundness and he bore united in his single person the loveliness of the moon and the steadfastness of the ocean.

114. The five mendicants, holding that he had renounced the holy life, left him, as the five elements leave the thinking soul when it is liberated.

107. Constructionally this verse is joined to the next, which contains the main verb.

108. In the variants I have not given T's *dravīs* for *uttarāra*, but it might stand for *ujjagrāha* (cp. verse 111), and, if so, T should be understood to read *tatadrumam* in *d*, no case-sign being given; this is inferior to the text in style. C does not indicate either reading clearly; it runs, 'After bathing, he wanted to come out of the pool; owing to the weakness of emaciation he could not rise up. A heavenly spirit pressed down a tree-branch; raising his hand, he grasped it and came out'.

113. The verse illustrates T's faithfulness to his text; he found *śaśākā*<sup>o</sup> in *d* and refused to make the obvious amendment to *śaśāñkā*<sup>o</sup>.



115. On this with his resolution for sole companion, he made up his mind for enlightenment and proceeded to the root of a *pipal* tree, where the ground was carpeted with green grass.

116. Then at that moment Kāla, the best of serpents, whose might was as that of the king of elephants, was awakened by the incomparable sound of his feet, and, realising that the great sage had determined on enlightenment, he uttered this eulogy :—

117. “ Since, O sage, the earth thunders, as it were, again and again, as it is pressed by your feet, and since your splendour shines forth as of the sun, certainly you will to-day enjoy the desired result.

118. Since, O lotus-eyed one, the flocks of blue jays, circling in the air, proceed round you right-handed, and since gentle breezes blow in the sky, to-day without doubt you will become a Buddha.”

119. Then, after the lordliest of serpents had thus extolled him, he took clean grass from a grass-cutter, and, betaking himself to the foot of the great pure tree, he made a vow for enlightenment and seated himself.

120. Then he took up the supreme, immoveable cross-legged posture with his limbs massed together like the coils of a sleeping serpent, saying, “ I will not rise from this position on the ground till I achieve the completion of my task ”.

115. For the imitation of the first *pāda* by Mātṛceta see the Introduction.

116. Apparently both C and T read *gajarājavikramapada*°, but the poet never elsewhere runs a compound over the division between two *pādas* of so long a metre, and in Vāṁśastha he always ends *pādas a* and *c* on a long syllable. For *āgata*, which T also takes in this sense, see note on 38 above.

119. For the use of grass as a seat in yoga see *MBh.*, xii. 7164, and *Bhag. Gītā*, vi. 11.

120. W holds that T had the compound in *b* in the locative case (i.e. °*piṇḍane* ?) ; but I think it more probable it took it as an adverb.

121. Then when the Holy One took his seat with determined soul, the denizens of the heavens felt unequalled joy, and the birds and the companies of wild beasts refrained from noise nor did the forest trees, when struck by the wind, rustle at all.

121. For *nāścītātman* cp. xiii. 11, and *Jāt.*, xx. 38.

## CANTO XIII

## DEFEAT OF MĀRA

1. When the great sage, the scion of a line of royal seers, sat down there, after making his vow for liberation, the world rejoiced, but Māra, the enemy of the good Law, trembled.

2. Him whom in the world they call the God of Love, him of the bright weapon and also the flower-arrowed, that same one, as the monarch of the activities of the passions and as the enemy of liberation, they style Māra.

3. His three sons, Caprice, Gaiety and Wantonness, and his three daughters, Discontent, Delight and Thirst, asked him why he was depressed in mind, and he answered them thus :—

3. The verse is puzzling because no other version mentions three sons of Māra, the *LV* knows of Māra having many sons, but none of the names correspond. All mention of them is omitted by *C* too, as if their presence were contrary to the legend in the form he knew. The three daughters according to *LV* are called Rati, Arati, and Tṛṣṇā, according to *Mhv.*, Tandri (a corruption ?), Rati and Arati, and in the Pali canon Ragā, Arati and Taṇhā. The equivalents of the names in the various Chinese versions I am unable to determine with precision, but, as the one point in which the Sanskrit and Pali versions agree is that one of the daughters was called Arati and as Rati is known to Aśvaghoṣa as the wife of Kāṇḍarpa (*S.*, iv. 8), it is best to assume that the name of the first daughter should be read here as Arati and to insert an avagraha accordingly. It is remarkable that the sons and daughters play no part in the actual fight except for bare mentions in verses 7 and 14. In the oldest version of the tale (*Padhānasutta*, *Suttanipāṭa*, 425ff, = *LV.*, ch. xviii, 261–3), the daughters are not mentioned at all, but among the armies of Māra are named Kāmāḥ, Arati, Kṣutpipāsā and Tṛṣṇā. It looks as if the group of three daughters arose from a misunderstanding of this verse. In later legend (e.g., *LV.*, ch. xxi and xxiv, and the *FP*) they play a great part, and it is perhaps to be inferred that this development was just beginning in the poet's time.

4. "The sage, wearing the armour of his vow and drawing the bow of resolution with the arrow of wisdom, sits yonder, desiring to conquer my realm; hence this despondency of my mind.

5. For if he succeeds in overcoming me and expounds to the world the path of final release, then is my realm to-day empty, like that of the Videha king, when he fell from good conduct.

6. While therefore he has not yet attained spiritual eyesight and is still within my sphere, I shall go to break his vow, like the swollen current of a river breaking an embankment."

7. Then, seizing his flower-made bow and his five world-deluding arrows, he, the causer of unrest to mortal minds, approached the *asvattha* tree accompanied by his children.

8. Next Māra placed his left hand on the tip of the bow and, fingering the arrow, thus addressed the sage, who was tranquilly seated in his desire to cross to the further shore of the ocean of existence :—

9. "Up, up, Sir Kṣatriya, afraid of death. Follow your own *dharma*, give up the *dharma* of liberation. Subdue the

4. I follow C and Formichi in the translation of *āyudha* as 'bow', T has 'sword' and Co. 'barb'.

5. In *a yāti* seems to be purely an auxiliary to the gerundive. For c cp. *LV.*, ch. xxi, 303, 9, and *Mhv.*, II, 408, 9. The Videha king is presumably Karāḷajanaka, mentioned in iv. 80; Co. considers it a reference to Nimi Videha, who according to the *MBh.* gave his kingdom to the Brahmins.

7. T is apparently corrupt in *b*, as shown by the repetition of *grhītvā* C assumes a play of words on '*śvattha* and *asvāsthya*.'

8. There is little to choose between A and T's readings in *a*, C giving no lead.

9. The use of *mṛtyubhīta* is typical of the poet; it implies (1) ordinary cowardice, (2) a reference to the Buddha's statements such as at xi. 7, *aham jarāmṛtyubhayam viditvā*, (3) an allusion to the etymology of Māra, i.e. 'afraid of Māra', just as at xxvii. 38, the word *māra* is used for "death". For the second line I follow T except for reading *vinīya*, certified by C, but *d* can hardly

world both with arrows and with sacrifices, and from the world obtain the world of Vāsava.

10. For this is the path to issue forth by, the famous one travelled by kings of olden time. It is ignominious for one born in a renowned family of royal scers to practise this mendicancy.

11. Or if, O firm in purpose, you do not rise up to-day, be steadfast, do not give up your vow. For this arrow that I have ready is the very one I discharged at Śūrpaka, the fishes' foe.

12. And at the mere touch of it the son of Idā, though he was the grandson of the moon, fell into a frenzy, and Śantanu lost his self-control. How much more then would anyone else do so, who is weak with the decadence of the present age?

13. So rise up quickly and recover your senses; for this ever-destructive arrow stands ready. I do not discharge it at

be in order as it stands Taking the indications of C, I surmise an original *lokāt param prāpnuhi vāsavaryam*.

10. The only occurrence of *pūrvatama* apparently. *Bharkṣākyam* in d<sup>2</sup>

11. *Pāda b* is ironical, meaning 'you will need all your firmness not to give up your vow'. According to *S.*, viii. 44, Śūrpaka was loved by Kumudvatī, and if he is the *abjaśatru* of *ib.*, x. 53, he was burnt up by love (after being hit by Kāma's arrow?). The name is known to the lexicographers as that of the enemy of Kāmadeva and is so used at *Padyacūḍmaṇi*, vi. 23. The story was well known at one time and formed apparently the subject of a play, as appears from the reference at *Pudmaprābhrtaka* (ed. *Caturbhāṇi*), 25, l. 20, to the manuscript of a part in it, which was entitled *Kumudvatī-prakarane Śūrpakasaktāṃ rājadārikāṃ dhātṛi rahasy upālambhate*. That it dealt with an enemy to love is perhaps hinted at by the phrase *avinaya-grantha* in the following verse. I can find no trace of any existing MS of the play, and it may be an imaginary one. The details suggest that we may have a variant version in the story of the fisherman, Suprahāra, and the princess Māyāvati, in *Kathāsaritsāgara*, ch. cxii.

12. *Vicitta* is a very rare word, only recorded by *PW* from *Suśruta*. The reference is to Śantanu's infatuation for Gaṅgā, cp. *S.*, vii. 41, and x. 56 T's equivalent for *asvatantra* is not clear.

13. For *samjñām* C seems to transliterate *amjñā*. The exact correspondence of T in *b* is not clear (*yn yan* for *hy ayam*), but its *byar-hos*

those who are given to sensual pleasures and show compliance to their mistresses, any more than I would at sheldrakes."

14. Despite these words the sage of the Śākya showed no concern and did not change his posture; so then Māra brought forward his sons and daughters and discharged the arrow at him.

15. But even when the arrow was shot at him, he paid no heed to it and did not falter in his firmness. Māra, seeing him thus, became despondent and, full of anxiety, said softly to himself:—

16. "When Śambhu, god as he was, was pierced with this arrow, he became agitated with love towards the mountain-king's daughter. That very arrow causes this man no feeling. Is it that he has no heart or that this is not that arrow?"

17. Therefore he is no fit subject for my flower-arrow or for my excitation or for the application of sexual delight; he merits threats, revilings and blows at the hands of my troops of awe-inspiring spirits."

18. Then as soon as Māra thought of his army in his desire to obstruct the tranquillity of the Śākya sage, his followers

in *c* can only indicate A's *vidhayeṣu*, not the *śabhdhayeṣu* of Co.'s MSS. There is a double point in the simile of the Brahmin ducks; not only are they the type of true lovers, but it is generally considered improper to shoot them in India, and many castes, which will eat other wild duck, will not touch them.

16. The first line is interesting as showing that the poet knew a different version of the story of Kāma, Pārvatī and Śiva to that immortalized in the *Kumārasambhava* and that, when he calls the god of love Ananga, he does not refer to this legend (see the Introduction). The line implies the Buddha's superiority to Śiva. I translate *ā* according to T; Gawroński objected that the text should mean 'is this no arrow?', but I do not see that this is necessarily so. Formichi takes the question to be whether the sage or the arrow is *acitta*.

17. See note on verse 3, in view of which I do not take *harṣaṇa* and *rati* as names of Māra's son and daughter.

18. *Ca . . . ca* to denote simultaneity, correctly rendered by C. In *c* *āśraya* in this sense is almost entirely restricted to Buddhism, but cp. Gauḍapāda on *Sāṃkhyakārikā*, 62. The exact equivalence of T in *ā* is uncer-

stood round him, in various forms and carrying lances, trees, javelins, clubs and swords in their hands;

19. Having the faces of boars, fishes, horses, asses and camels, or the countenances of tigers, bears, lions and elephants, one-eyed, many-mouthed, three-headed, with pendulous bellies and speckled bellies;

20. Without knees or thighs, or with knees vast as pots, or armed with tusks or talons, or with skulls for faces, or with

tain, but *geum-mduh* (= *trīśūla*) stands for the word I conjecture to be *śala*, i.e. T may have had *śūla*. *Śala* is only known to the lexicographers, but the reading must be either that or *śūla* to bring A and T together. The corruption of A is perhaps due to the writing of a double sibilant (*pariyus śala°*, or *śūla°*) in some earlier MS.

19. The last compound of the verse is uncertain. For A's reading cp. *kabarakucchi* of a Yakṣa at *Jātaka*, I, 273, but T and C agree in a word meaning 'with large bellies'; *akṛśodarās ca* involves amending the preceding *caiva* to *cāpy*, and *mahodarās ca* the change of two letters, while *prthūdarās ca* does not agree with T and C's indications. For Windisch's conjecture cp. *MBh.*, x. 275.

This and the next five verses have parallels in *LV.*, ch. xxi, *Mhv.*, II, 338 and 410, and *FP*, ch. xxviii, and also in the descriptions of Śiva's and Skanda's followers, *MBh.*, ix. 2576ff., and x. 265ff. Whether Āśvaghōṣa knew any of these Buddhist passages in their extant form is not clear, but Windisch's discussion should be consulted (i, 312ff.). C translates all the verses very fully except 23, which it omits entirely, and I have little doubt that this verse is spurious. Verses 21, 22 and 24 describe Māra's host as taking the form of Brahmanical ascotics (note *kapālahasta* also at 49 below), and this verse interrupts the order and adds nothing of value to the account. The description of the fiends as ascotics is developed from a hint in the *Paṭhānasutta* referred to under verse 3. According to Windisch's reconstruction (i, 31), which seems well established in this point, the following verse occurs in the account of Namuci's army, *Paṅālā eṭṭha dīssanti eke samaṇabrāhmaṇā Taṇ ca maggāṇa jānanti yena gacchanti subbatā*. This detail was omitted in later works and suggests that the poet either is embroidering on the early tale or knew an extended version, no longer extant.

20. C appears to support T's reading in *c*, its real meaning being perhaps 'some with heads that had neither faces nor eyes'. A's *kabandhahastā* is difficult; it should mean, not 'carrying *kabandhas* in their hands', for which

many bodies, or with half their faces broken off or with huge visages;

21. Ashy-grey in colour, tricked out with red spots, carrying ascetics' staves, with hair smoke-coloured like a monkey's, hung round with garlands, with pendent ears like elephants, clad in skins or entirely naked;

22. With half their countenances white or half their bodies green; some also copper-coloured, smoke-coloured, tawny or black; some too with arms having an overgarment of snakes, or with rows of jangling bells at their girdles;

23. Tall as toddy-palms and grasping stakes, or of the stature of children with projecting tusks, or with the faces of sheep and the eyes of birds, or with cat-faces and human bodies;

24. With dishevelled hair, or with topknots and half-shaven polls, clothed in red and with disordered headdresses, with bristling faces and frowning visages, suckers of the vital essence and suckers of the mind.

Windisch cites *Mhv.*, II, 411, in the account of the attack (not of the description of the army), but 'having hands like *kabāṇḍhas*'. The exact equivalent of T is *kaṇkālavaktrā*, but I prefer *karavika* as better sense, as closer to A paleographically and as apparently indicated by C.

21. The first line seems to describe Śaiva ascetics. For *bhaṣmāruṇa* cp. *MBh.*, xvi 5. Did C ('somo like the brightness of the dawn-star') take *lohita* as meaning Mars? For the colour of ascetics' hair note *Mhv.*, II, 195, 19, of a ṛṣi, *tāmradhūmrārūṇaṇaṇaṇa*. The first word in c is uncertain; C's meaning is not clear, but it might have had *lambasphico*. The garlands, if *°srajo* is correct, may be garlands of skulls. For the next word cp. Bāṇa's description of the ascetic Jābāli, *Kād.*, 43, 3-4, *praśastavāraṇam iva pralambakarnatālam*.

22. In d one can divide *ghaṇṭā-kūla* as I do, or *ghaṇṭā-ākūla* as T does. For the compound cp. *Gaṇḍīstotra*, 10, which I restore (*Ind. Ant.*, 1933, 65) *prakaṭapaṭaṭaṭābaddhaghāṇṭā*.

24. For *ardhamuṇḍa* cp. *MBh.*, vii. 3383. Apte gives *raktāmbara* as the name of a kind of ascetic, presumably the *raktapaṭas* of *Kād.*, 95, 1. I can make nothing out of A's *raṇvambara*, and the confusion of *jva* and *kta* might easily occur. For *lejohura* I follow C; its apparent reading, *vayoharās ca*, may well be right.



25. Some, as they ran, leapt wildly about, some jumped on each other ; while some gambolled in the sky, others sped along among the treetops.

26. One danced about, brandishing a trident ; another snorted, as he trailed a club ; one roared like a bull in his excitement, another blazed fire from every hair.

27. Such were the hordes of fiends who stood encompassing the root of the *bodhi* tree on all sides, anxious to seize and to kill, and awaiting the command of their master.

28. Beholding in the beginning of the night the hour of conflict between Māra and the bull of the Śākya, the sky lost its brightness, the earth shook and the quarters blazed and crashed.

29. The wind raged wildly in every direction, the stars did not shine, the moon was not seen, and night spread forth still thicker darkness and all the oceans were troubled.

30. And the earth-bearing Nāgas, devoted to *dharma*, did not brook obstruction to the great sage and, turning their eyes wrathfully on Māra, they hissed and unwound their coils.

31. But the divine sages of the Pure Abodes, absorbed in the fulfilment of the good Law, developed compassion for Māra in their minds, but were untouched by anger, because they were freed from all passion.

32. When those who were given to *dharma* and desired the

27. Co. takes the *bodhi* tree as the object of *pāda* c ; it seems more natural to suppose that the Bodhisattva is intended. Acceptance of T's reading would have made this clear.

28. According to *Gaṇḍistotra*, 4, the phenomena in this and the next verse were caused by Māra's followers.

30. For the eight Nāga kings who support the earth see *AK.*, II, 175, n. 4. If *dharmabhṛtaś* is correct, cp. the use at *S.*, i. 1. T takes *jṛmbh* in the sense of *gātravināma* here, which I understand as above.

32. *Dharmātman* is applied to the deities of the Buddhist heavens again at *S.*, ii. 47.

liberation of the world saw the root of the *bodhi* tree beset by Māra's cruel host, they raised cries of "Ha ! Ha !" in the sky.

33. But when the great seer beheld Māra's army standing as a menace to that method of *dharma*, like a lion seated amidst kine he did not quail nor was he at all perturbed.

34. Then Māra gave orders to his raging army of demons for terrifying the sage. Thereon that army of his resolved to break down his steadfastness with their various powers.

35. Some stood trying to frighten him, their many tongues hanging out flickering, their teeth sharp-pointed, their eyes like the sun's orb, their mouths gaping, their ears sticking up stiff as spikes.

36. As they stood there in such guise, horrible in appearance and manner, he was no more alarmed by them or shrank before them than before over-excited infants at play.

37. Then one of them, wrathfully turning his gaze on him, raised his club ; then his arm with the club became immovable, as was Purāṇḍara's of old with the thunderbolt.

38. Some lifted up rocks and trees, but were unable to hurl them at the sage. Instead they fell down with the trees and rocks, like the spurs of the Vindhya when shattered by the levin.

33. T gives *dharmavidhi* no case-sign, but it can only have read as in the text. *Upaplava* in this sense is unusual, perhaps there is a suggestion of 'portent', without which the way of Buddhahood cannot be accomplished.

34. T's *draṇ-po* in the second line should be corrected to *drag-po* (*udirṇa*) For the odd use of *bhayaṇya* see the Introduction.

35. For *nāma* see note on iv. 29 ; *kila nāma*, literally 'apparently pretending'.

36. T does not express *su* in °*subālebhyaḥ*.

37. C deals very scantily with the passage beginning here. The *MBh.* mentions several occasions of Indra's being paralysed ; the use of the name Purāṇḍara suggests that it was the occasion of the taking of Tripura, narrated at xiii. 7490, and in the Bombay edition at the close of the *Draṇaparvan*.

39. The rocks and trees and axes, discharged by some who flew up into the sky, remained hanging in the air without falling down, like the many-hued rays of the evening clouds.

40. Another flung above him a blazing log as big as a mountain peak ; no sooner was it discharged than, as it hung in the sky, it burst into a hundred fragments through the sage's magic power.

41. Another, shining like the rising sun, let loose from the sky a vast shower of red-hot coals, just as at the close of the æon Meru in full conflagration throws out the pulverised scoræ of his golden rifts.

42. But the shower of hot coals, scattered full of sparks at the foot of the *bodhi* tree, became a shower of red lotus petals through the exercise of universal benevolence on the part of the best of sages.

43. And the Śākya sage, embracing his resolution like a kinsman, did not waver at all from his posture in spite of these various afflictions and distresses of body and mind, which were cast at him.

44. Thereon others spat out snakes from their mouths as

39. In *Ā* I follow the previous translations. W objects, not unreasonably, that a cloud does not send out rays, and suggests ' the under edge ', also somewhat difficult ; cp. *S.*, iii. 24

40. *Kaṣaṇḍara*, which beat T (did it read *gajam varam* ?), is evidently the same as Pali *kaṣiṇḍara*, as Kern pointed out. Schmidt's *Nachträge* quotes the same form from the *MBh.* ; cp. also *kalāṅgula*, *ib.*, iii. 642.

41. For references for the second line see *AK.*, II, 184, n. 2.

42. *Maṇḍirivihāra* is one of the *Brahmavihāras* ; cp. *LV.*, ch. xxi. 310, 4-5.

43. *Ātapa* as a substantive seems to be only known in the sense of ' heat ', but as it cannot be an adjective here, I take it as a substantive in the sense of the adjective. Sukumar Sen (*Outline Syntax of Buddhist Sanskrit*, 25) construes the instrumentals of the first line as absolute, more probably Aśvaghoṣa feels the intransitive *cacāla* to be equivalent to a causative passive, ' was not caused to waver by '.

44. The form *nirjiguluh* is remarkable ; *Pāṇ.*, viii. 2, 21, allows the present stem *gil* for *gī* when compounded with a preposition ending in a vowel and the

from rotten treetrunks ; as if bound by spells, they did not hiss or raise themselves or move in his presence.

45. Others transformed themselves into huge clouds, accompanied by lightning and the fearsome crash of thunderstones, and let loose on the tree a shower of stones, which turned into a pleasant rain of flowers.

46. One too placed an arrow on his bow ; it blazed there, but did not shoot forth, like the anger of a poor ill-tempered man, when it is fanned in his heart.

47. But five arrows shot by another stood arrested in the air and did not fall on the sage, just as, when their objects are present, the five senses of a wise man who is afraid of the cycle of existence remain inactive.

48. Another rushed wrathfully against the great seer, grasping a club in order to kill him ; he fell helpless without obtaining his object, as men, not obtaining their desires, fall helplessly into calamitous sins.

49. But a woman, black as a cloud, with a skull in her hand, wandered about there unrestrainedly and did not remain still, with the intention of deluding the great seer's heart, and resembling the intelligence of a man of inconstant mind wandering uncertainly among the various sacred traditions.

preceding rule authorises the intensive *jegilyate*. But a perfect formation from this stem appears to have no parallel. *Utsasṛpuh*, Kern's conjecture, seems certified by T, which takes it in the sense of 'going along', the sense I propose is better, as suggesting preparation to strike

46. The point of the simile lies in *anīśvara*, whose exact sense is uncertain ; *īśvara* is used by the poet for 'rich', so I conjecture 'poor' here. Co.'s 'impotent' is as good. A man who is *anīśvara* has perforce to keep his anger in his heart, because he cannot give it effective expression.

47. There is nothing to choose between *nabhasi* and *vijati* in b, except that Āsvaghōṣa uses the former rather oftener.

49. C may be right in taking *meghalāṭī* as a proper name, he describes her as an elder sister of Māra, but otherwise she is unknown. Or the verse may be intended as a reference to some Hindu goddess or to female Śaiva ascetics. *Aniyatam* probably implies making lewd gestures, as C suggests.

50. One, wishing to burn him up like a venomous snake with the fire of his glance, levelled a blazing eye on the seer, but failed to see him, as he sat still in the same place, just as a man absorbed in the passions fails to see the true good when it is pointed out to him.

51. Thus another, lifting a ponderous rock, toiled in vain with his efforts baffled, like one who desires to obtain by affliction of the body the *dharma* which is the ultimate good and which is only to be reached by knowledge and concentration of mind.

52. Others again, assuming the forms of hyenas and lions, loudly roared mighty roars, from which living beings cowered away on every side, thinking the sky had been split by the blow of a thunderbolt.

53. The deer and the elephants, giving forth cries of distress, ran about and hid themselves, and on that night, as if it were day, the birds on all sides fluttered about, screaming in distress.

54. But although all beings shivered at such howls of theirs, the sage, like Garuḍa at the noise of crows, neither trembled nor quailed.

55. The less the sage was afraid of the fearsome troops of that array, the more was Māra, the enemy of the upholders of the Law, cast down with grief and wrath.

56. Then a certain being of high station and invisible form, standing in the sky and seeing that Māra was menacing the seer and without cause of enmity was displaying wrath, addressed him with imperious voice :—

The simile is a reference to the various *āgamas*, which the poet considered to be mutually contradictory and uncertain (cp. ix. 76, and *S*, i 14, and iii 2).

55. A's *sasāra* in *d* is hopeless, and C and FP clearly indicate *sasāda* ; T's mysterious *byer* is probably corrupt for *byiñ* (to *ḥbyiñ-ba*), which would stand for the same reading.

56 *Vaira* is not exactly 'enmity', but more like 'feud', the hostile feeling which two factions or opponents maintain to each other. In this case

57. "Māra, you should not toil to no purpose, give up your murderous intent and go in peace. For this sage can no more be shaken by you than Meru, greatest of mountains, by the wind.

58. Fire might lose its nature of being hot, water its liquidity, earth its solidity, but in view of the meritorious deeds accumulated by him through many ages he cannot abandon his resolution.

59. For such is his vow, his energy, his psychic power, his compassion for creation, that he will not rise up till he has attained the truth, just as the thousand-rayed sun does not rise without dispelling the darkness.

60. For by rubbing wood long enough a man obtains fire, and by digging the earth deep enough he obtains water ; nothing is impossible of achievement to the man of perseverance. Everything that is undertaken by the proper method is thereby necessarily carried out with success.

61. Therefore since the great physician, in his pity for the world lying distressed in the diseases of passion, etc., toils for the medicine of knowledge, he should not be hindered.

62. And since the world is being carried away along wrong paths, it is no more proper to harass him, the guide who is laboriously searching for the right path, than it is to harass a good guide, when a caravan has lost its way.

the enmity was only on Māra's side, the Buddha having no similar feeling against him ; there was therefore no real *vaira* between them.

57. *Śarma*, 'home' and 'peace'. Presumably the reading should be either *himsāmatām* here or *himsātmanā* in verse 32.

59. In 'T for *bcom gnas* read *bcom-nas*.

60. The point in *d*, as correctly seen by most translators, lies in the significance of the doubled *ca* ; *yuktam* properly 'conjoined with'. The verse, which is imitated in *Pratijñāyagandharāyaṇa*, i. 18, contains ideas used again in *S.*, xii. 33, 34, and xvi. 97.

61. *Rāgādi*, i e. *dveṣa* and *moha* also.

62. The collocation of *daiśika* and *sudeśika* is suspicious. The MSS of *S.* read *daiśika* in every case and *sudaiśika* once and *sudeśika* once. Probably *sudaiśikaḥ* is right here.

63. When all beings are lost in the great darkness, he is being made into the lamp of knowledge ; it is no more right for your Honour to cause his extinction than it would be to put out a lamp which has been made to shed light in the darkness.

64. But what honourable man indeed would meditate wrong towards him who, when he sees the world to be drowning in the great flood of the cycle of existence and to be unable to find the further shore, engages himself in ferrying it across ?

65. For the tree of knowledge, when flourishing, should not be cut down, the tree whose fibres are forbearance, which is rooted deep in resolution, whose flowers are good conduct and whose boughs awareness and wisdom, and which yields the fruit of *dharmā*.

66. His purpose is to deliver creation which is bound fast in mind by the snares of delusion. It does not befit you to try to kill him who is exerting himself to deliver mankind from their bondage.

67. For to-day is the appointed time for the ripening of those deeds which he has done in the past for the sake of illumination. Thus he is seated in this place exactly like the previous sages.

63. The application of *ārya* to Māra is curious. Properly it means either a member of one of the three *ārya* castes or one who has entered on the path to salvation and is no longer a *prthagjana*. I take it here primarily as equivalent to *bhavat* in accordance with dramatic usage ; secondarily it may allude to the legend that Māra was ultimately converted. The verb *nirvāpāyatum*, which T renders 'cause to attain Nirvāna', probably hints at the story of Māra's tempting the Buddha to enter Parinirvāna before his time.

64. The three conjunctions have bothered the critics. I take *tu* as governing the whole sentence to emphasise that it is taking up the *ārya* of the previous verse and giving it a new twist. The doubled *ca* I construe only in the relative sentence, implying the simultaneity of the two clauses, 'as soon as he saw . . . he started etc.', but properly a finite verb is wanted in the first line.

66. Āśvaghoṣa uses *śrānta* for 'wearied by strenuous activity', and so 'strenuous', cp iv. 103, and S., i. 1.

68. For this is the navel of earth's surface, entirely possessed of the highest power; for there is no other spot on earth which can bear the force of his concentrated thought.

69. Therefore be not grieved, calm yourself, Māra, and be not over-proud of your might. Inconstant fortune should not be relied on; you display arrogance, when your very position is tottering."

70. And when Māra heard that speech of his and observed the great sage's unshakeness, then, his efforts frustrated, he went away dejectedly with the arrows by which the world is smitten in the heart.

71. Then his host fled away in all directions, its elation gone, its toil rendered fruitless, its rocks, logs and trees scattered everywhere, like a hostile army whose chief has been slain by the foe.

72. As he of the flower-banner fled away defeated with his following, and the great seer, the passion-free conqueror of

68. This idea of the navel of the earth goes back to the *Rigveda*, where the place of Agni and Soma is repeatedly called the navel of the earth. That the poet had this in mind is shown by *dhāmnā*, a word specially applied to the seat of Agni and Soma, and which should therefore possibly be understood here as also meaning the supremo 'seat', the *vajrāsana* described at *AK*, II, 145-6. For the general idea see *Jātaka*, I, 71, and IV, 229, and *AAA.*, 178 (explaining the word *aviśahyatvam* of Asaṅga's *kārikā*), and for the use of *nābhi* *Mhv.*, III, 275, 1-2, and Coomaraswamy's reference to *Mahābodhivaṁsa* 79, in *Eastern Art*, III, 217. For *d* cp. *Rām.*, v. 3, 78, and *MBh.*, v. 55

69. C gives no help in determining the reading in *d*.

70. In *d* T takes *jagaccetasi* as a compound and *vihanyate* (if it read so) therefore as impersonal; it may have read *yasya* (i.e. *hanyate*?). Possibly one should take *yair* as equivalent to *yasya*, 'by whose arrows', and attracted into the instrumental by the nearer noun.

71. C and T agree that *āsraya* here means 'leader'; cp. viii. 23, and note. It is a well-recognized phenomenon in Indian history and literature that, when the leader is killed in battle, his army promptly disperses.

72. *Paripakṣa* does not occur elsewhere, those who do not like it can choose between *saparirakṣe*, *saparivāre* and *saparibarhe*. The following verse, as pointed out by Luders long ago, is undoubtedly spurious, as not in C, as



the darkness of ignorance, remained victorious, the heavens shone with the moon like a maiden with a smile, and there fell a rain of sweet-smelling flowers filled with water.

simply repeating 72 in different terms, as containing words not used elsewhere by the poet (*pāpīyas*, *yosā*, *vikulmasu*), and as following a verse in a longer metre

## CANTO XIV

## ENLIGHTENMENT

1. Then, after conquering Māra's host by his steadfastness and tranquillity, he, the master of trance, put himself into trance in order to obtain exact knowledge of the ultimate reality.

2. And after winning entire control over all the methods of trance, he called to mind in the first watch the succession of his previous births.

3. As though living them over again, he recalled thousands of births, that he had been so-and-so in such-and-such a place and that passing out of that life he had come hither.

4. Then after recalling his birth and death in these various existences, the compassionate one was filled with compassion for all living beings :—

5. “Truly the world, in abandoning its kinsfolk in this life and yet proceeding to activity in another existence, is without means of rescue and turns round and round like a wheel.”

6. As he thus with resolute soul was mindful of the past, the conviction grew in him that the cycle of existence was as lacking in substance as the pith of a plantain-tree.

3. T's *amuko* is contrary to the usual wording, e g. *LV.*, ch. xxii, 345, 12.

5. The words *ca kṛiyāḥ* are very puzzling and can only be construed by understanding *kṛtvā* from *a* ; in view of the assonance with *cakravat* in *d*, the original reading may have been *cakriyāḥ*, ‘travelling onwards’ (*Āitareya-brāhmaṇa*, i. 14, 4). In either case the thought is that the Buddha and the world generally both have to abandon their kindred, but the world does it to repeat the performance in the next life, while the Buddha intends never to have to do it again. But C's ‘The wheel turns round in the six *gatis*, birth and death (= *saṃsāra*) are never exhausted’, suggests that the reading should be *cālśayam*, ‘without ever stopping’, which is palæographically sound and expresses the sense more clearly. The form *bhramati* is permissible according to *Pāṇ.*, iii. 1, 70.

7. But in the second watch he, whose energy had no peer, gained the supreme divine eyesight, being himself the highest of all who possess sight.

8. Then with that completely purified divine eyesight he beheld the entire world, as it were in a spotless mirror.

9. His compassionateness waxed greater, as he saw the passing away and rebirth of all creatures according as their acts were lower or higher.

10. Those living beings whose acts are sinful pass to the sphere of misery, those others whose deeds are good win a place in the triple heaven.

11. The former are reborn in the very dreadful fearsome hell and, alas, are wofully tormented with sufferings of many kinds.

12. Some are made to drink molten iron of the colour of fire ; others are impaled howling on a redhot iron pillar.

13. Some, head downwards, are boiled like meal in iron cauldrons ; others are miserably broiled on heaps of burning redhot coals.

14. Some are devoured by fierce horrid dogs with iron teeth, others by the gloating Iron-beaks as if by crows of iron.

15. Some, exhausted with the burning, long for cool shade and enter like captives the dark sword-leaved forest.

7. For the divine eyesight, see *AK.*, Index s *divyacakṣus*.

9. Cp. *AAA.*, 130, 25, *ayaṃ hi hetuphalayor dharmo yat prakṛṣṭād dhetolḥ prakṛṣṭam phalam aprakṛṣṭāc cāprakṛṣṭam*.

10. The *durgati* par excellence is hell, but the term usually includes existence as an animal or as a Preta.

12 The following description has many analogies in Buddhist literature ; for another *kāvya* account see *Jāt.*, xxix, and for the classic description with references to literature *AK.*, II, 148ff.

13. Should it be *dahyante 'karuṇam* in c ?

14. For the *ayastuṇḍas*, *AK.*, II, 151 ; it is wrong to take *vāyasaṁ* with *ayastuṇḍaiḥ*.

15. The *asipattravana* figures also in Brahmanical literature, *MBh.*, xii. 12075, *Manu*, iv. 90, *R.*, xiv. 48 ; see also Kīrfel, *Kosmographie der Inder*, Index s.v. The point of *baddhā va* escapes me ; should it be *vadhya va* ?

16. Some have their arms bound and like wood are chopped up with axes ; even in this suffering they do not cease to exist, the power of their acts holding back their vital breaths.

17. The retribution of the act which was committed by them for the cessation of suffering in the hope of obtaining pleasure, is experienced by them against their will in the shape of this suffering.

18. These did evil for the sake of pleasure and are now exceedingly tormented. What pleasure, even the slightest, does that enjoyment of theirs cause ?

19. The consequences of the foul act, mirthfully carried out by the foul-minded, are reaped by them with lamentations, when the hour of retribution has matured.

20. If sinners could thus see the fruit of their acts, they would vomit forth hot blood, as if they had been struck in a vital part.

21. By reason of their various actions arising from the activity of the mind, these other unfortunates are born among the various kinds of animals.

22. In this state they are miserably slaughtered, even before the eyes of their relatives, for the sake of their flesh, skin, fur or tusks, or out of mutual enmity or mere wantonness.

23. And powerless and helpless too, tormented by hunger, thirst and exhaustion, those who become oxen or horses are driven along, their bodies wounded with goads.

16. In T correct *bteg* to *btag* in *b*. *Vipacyante* seems better than *vipadyante* ; it refers to *vipāka*, the retribution of the act, but primarily it means ' come to an end ' , by transition from the idea of completion on maturity. The passive of *paripac* is recorded in this sense.

20. The verse which A and T add here is so obviously out of place that there can be no doubt of the correctness of Luders' opinion rejecting it ; it is not in C.

21. For *vispanda*, see references in *Ind. Ant.*, 1933, 114

22. I understand *vavṛād api* to mean the animals kill each other ; as C has it, ' still more they mutually tear and kill each other ' . T's *rāgād* for it is inferior.

24. And those who become elephants are ridden despite their strength by weaklings, who kick them with foot and heel or torment their heads with the ankus.

25. In this state, though there are other forms of suffering, suffering arises especially from mutual enmity and from subjection to others.

26. For catching each other mutually, the sky-dwellers are oppressed by sky-dwellers, water-dwellers by those who move in the water, and land-dwellers by land-dwellers.

27. And so those, who are obsessed by stinginess, are reborn in the dark world of the Pretas and reap their reward in wretchedness.

28. With mouths small as the eye of a needle and bellies vast as mountains, their lot is suffering and they are tortured with the sufferings of hunger and thirst.

29. For reaching the limit of longing, yet kept in existence by their own deeds, they do not succeed in swallowing even the filth thrown away by others.

30. If man know that such was the fruit of avarice, he would always give away even the limbs of his own body, as Śibi did.

24. The mahout sits on the neck of the elephant with his feet under the ears, ordinarily controlling him with his feet, but, when he is refractory, bringing down the ankus, often with great force, on the crown of his head.

26 I do not like the reading in *d*, but see no alternative.

27. *Pitṛ* is here used for *preta*, a class of being about whom Buddhist traditions are very confused. The reference here, as is shown by *nirāloka*, is to the realm of Yama, which according to the *Saddharmasmṛtyupasthānasūtra* (S. Lévi, *JA*, 1918, i, p. 36) is 'tout assombri par l'égarement et par l'obscurcissement des esprits qui s'y trouvent.' It places the land of Yama on the surface of the earth, while *AK*, II, 156, puts it 500 *yojanas* below.

29. C and the sense show that this and the next verse must be read in this order. The reading in *a* is not quite satisfactory; the sense clearly being that they reach the extreme limit of starvation, should it run *aśanāsamahīkrāntā*? Note the idiomatic use of *labh* with the infinitive.

31. These other creatures take form again in the filthy hell-like pool called the womb and experience suffering amongst men.

32. At the first even at the moment of birth they are gripped by sharp hands, as if sharp swords were piercing them, whereat they weep bitterly.

33. They are loved and cherished and guarded by their kindred who bring them up with every care, only to be defiled by their own various deeds as they pass from suffering to greater suffering.

34. And in this state the fools, obsessed with desire, are borne along in the ever-flowing stream, thinking all the more, 'this is to be done and this is to be done'.

35. These others, who have accumulated merit, are born in heaven, and are terribly burned by the flames of sensual passion, as by a fire.

36. And from there they fall, still not satiated with the objects of sense, with eyes turned upwards, their brilliance gone, and wretched at the fading of their garlands.

37. And as their lovers fall helplessly, the Apsarases regard them pitifully and catch their clothes with their hands.

38. Some look as if they were falling to earth with their ropes of pearls swaying, as they try to hold up their lovers falling miserably from the pavilions.

39. Others, wearing ornaments and garlands of many kinds and grieved at their fall into suffering, follow them with eyes unsteady with sympathy.

40. In their love for those who are falling, the troops of Apsarases beat their breasts with their hands and, distressed, as it were, with great affliction, remain attached to them.

33. 'Defiled', *ñon-moñs*, *khś* or *kulūṣa*.

38. *Lun-hdod*, inexplicable by the dictionaries, I interpret through the use of *lun mno-ba* at *Kāśyapaparivarta*, 159, corresponding to *udgrhneya dhāra* < *yeyā* > Cp. iii. 22 above and *S.*, vi. 3

40. The sense of the main verb *brien* (*sev*, *saj*, *bhaj* etc.) is not clear to me.

41. The dwellers in Paradise fall distressed to earth, lamenting, "Alas, grove of Caitraratha ! Alas, heavenly lake ! Alas, Mandākinī ! Alas, beloved ! "

42. Seeing that Paradise, obtained by many labours, is uncertain and transitory, and that such suffering will be caused by separation from it,

43. Alas, inexorably this is in an especial degree the law of action in the world ; this is the nature of the world and yet they do not see it to be such.

44. Others, who have disjoined themselves from sensual passion, conclude in their minds that their station is eternal ; yet they fall miserably from heaven.

45. In the hells is excessive torture, among animals eating each other, the suffering of hunger and thirst among the pretas, among men the suffering of longings,

46. In the heavens that are free from love the suffering of rebirth is excessive. For the ever-wandering world of the living there is most certainly no peace anywhere.

47. This stream of the cycle of existence has no support and is ever subject to death. Creatures, thus beset on all sides, find no resting-place.

48. Thus with the divine eyesight he examined the five spheres of life and found nothing substantial in existence, just as no heartwood is found in a plantain-tree when it is cut open.

49. Then as the third watch of that night drew on, the best of those who understand trance meditated on the real nature of this world :—

41. This is *S.*, xi. 50.

43, 44. C shows T's order to be wrong here, my verse 43 is made up of W's 44*ab*, 45*cd*, and verse 44 of 45*ab*, 44*cd*. In the first line of 43 I read *nes-par* for *des las* and understand something like *lokakāryasya dharmo 'yam dhruvam bata viśeṣatah*. Verse 44 refers to the inhabitants of the Brahmā world.

50. "Alas ! Living creatures obtain but toil ; over and over again they are born, grow old, die, pass on and are reborn.

51. Further man's sight is veiled by passion and by the darkness of delusion, and from the excess of his blindness he does not know the way out of this great suffering."

52. After thus considering, he reflected in his mind, "What is it verily, whose existence causes the approach of old age and death ?"

53. Penetrating the truth to its core, he understood that old age and death are produced, when there is birth.

54. He saw that head-ache is only possible when the head is already in existence ; for when the birth of a tree has come to pass, then only can the felling of it take place.

55. Then the thought again arose in him, "What does this birth proceed from ?" Then he saw rightly that birth is produced from existence due to the power of the act.

56. With his divine eyesight he saw that active being proceeds from the act, not from a Creator or from Nature or from a self or without a cause.

50. 'Pass on', *hpho-ba, cyu* ; W takes 'die and pass on' as a compound, but there is a distinction, as *cyu* implies passing to the next life, particularly from a higher sphere to a lower.

51. 'Passion', *chags-pa, rajas*, i.e. *rāga* and *dvesa*. 'Sight is veiled', *bsgrigs-pa, āvrta*. I read *sin-tu dgos-pa* (for *dogs-pa*) and take it as equivalent to *atyartha*.

52. The translation of the second line involves reading *rga-ba* for W's *rga-bas* and the xylographs' *sga-bas*, but the context shows it to be the only possible text. C has wrongly 'birth and death', but 'old age and death' correctly in the next column. The following description of the *pratityasamutpāda* is on perfectly orthodox lines.

53. 'To its core', *skye-gnas-nas, yonisāh*.

55. 'Existence due to the power of the act', *las-srid, karmabhava* ; cp. AK., II, 64.

56. 'Active being', *hjug-pa, pravṛtti*.



57. Just as, if the first knot in a bamboo is wisely cut, everything quickly comes into order, so his knowledge advanced in proper order.

58. Thereon the sage applied his mind to determining the origin of existence. Then he saw that the origin of existence was to be found in appropriation.

59. This act arises from appropriating the various vows and rules of life, sensual pleasure, views of self and false views, as fire arises by appropriating fuel.

60. Then the thought occurred to him, "From what cause does appropriation come?" Thereon he recognised the causal condition of appropriation to lie in thirst.

61. Just as the forest is set ablaze by a little fire, when the wind fans it, so thirst gives birth to the vast sins of sensual passion and the rest.

62. Then he reflected, "From what does thirst arise?" Thereon he concluded that the cause of thirst is sensation.

63. Mankind, overwhelmed by their sensations, thirst for the means of satisfying them; for no one in the absence of thirst takes pleasure in water.

64. Then he again meditated, "What is the source of sensation?" He, who had put an end to sensation, saw also the cause of sensation to be in contact.

57. C shows clearly that *tsheg* in T stands for *tshigs*, 'a joint'. W suggests that the simile refers to cutting holes in a bamboo flute, I take it to splitting a bamboo, a common operation in India, in which all depends upon accurate splitting of the first knot.

58. 'Appropriation', *upādāna*.

59. The reference is to the four kinds of *upādāna*; cp. *AK.*, II, 86.

60. 'Cause', *rgyu*, *hetu*; 'causal condition', *rkyen*, *pratīyaya*.

61. *Bus*, read *phus*? 'Sin', *ñon-moṅs*, *kleśa*.

62. C adds the threefold definition of *vedanā* as *sukha*, *duḥkha*, *upekṣā*.

63. W misunderstands *gñen-por byed-la* as *gñen-byed-la*, 'marrying'; *gñen-po* means 'remedy', 'means'. The last word of the verse should be clearly *min*, not *yin*, as *kha-cig=kaścī*, not *kaḥ*.

65. Contact is to be explained as the uniting of the object, the sense and the mind, whence sensation is produced, just as fire is produced from the uniting of the two rubbing sticks and fuel.

66. Next he considered that contact has a cause. Thereon he recognised the cause to lie in the six organs of sense.

67. The blind man does not perceive objects, since his eye does not bring them into junction with his mind; if sight exists, the junction takes place. Therefore there is contact, when the sense-organ exists.

68. Further he made up his mind to understand the origin of the six organs of sense. Thereon the knower of causes knew the cause to be name-and-form.

69. Just as the leaf and the stalk are only said to exist when there is a shoot in existence, so the six organs of sense only arise when name-and-form is in existence.

70. Then the thought occurred to him, "What is the cause of name-and-form?" Thereon he, who had passed to the further side of knowledge, saw its origin to lie in consciousness.

71. When consciousness arises, name-and-form is produced. When the development of the seed is completed, the sprout assumes a bodily form.

72. Next he considered, "From what does consciousness come into being?" Then he knew that it is produced by supporting itself on name-and-form.

73. Then after he had understood the order of causality, he thought over it; his mind travelled over the views that he had formed and did not turn aside to other thoughts.

71. The translation of the first line is conjectural; for T's nonsensical *h̥das-pa* I put an *o* over *h̥* and read *h̥oṇs-pa*, and I also retain *ni* for W's amendment *na*. T inserts a single *pāda* before this verse, 'when there is knowledge by means of consciousness'; this must be an interpolation, not a fragment of an incomplete verse. For C has nothing to correspond, and the composition of the parallel passages and the sense negative the idea of a verse being missing here.

74. Consciousness is the causal condition from which name-and-form is produced. Name-and-form again is the support on which consciousness is based.

75. Just as a boat conveys a man . . . . . , so consciousness and name-and-form are causes of each other.

76. Just as redhot iron causes grass to blaze and as blazing grass makes iron redhot, of such a kind is their mutual causality.

77. Thus he understood that from consciousness arises name-and-form, from the latter originate the senses and from the senses arises contact.

78. But of contact he knew sensation to be born, out of sensation thirst, out of thirst appropriation, and out of appropriation similarly existence.

79. From existence comes birth, from birth he knew old age and death to arise. He rightly understood that the world is produced by the causal conditions.

80. Then this conclusion came firmly on him, that from the annihilation of birth old age and death are suppressed, that from the destruction of existence birth itself is destroyed, and that existence ceases to be through the suppression of appropriation.

81. Further the latter is suppressed through the suppression of thirst; if sensation does not exist, thirst does not exist; if contact is destroyed, sensation does not come into existence; from the non-existence of the six organs of sense contact is destroyed.

82. Similarly if name-and-form is rightly suppressed, all the six organs of sense are destroyed too; and the former is

75. T has one *pāda* missing. C suggests the sense to be that a boat carries a man on the water and the man carries the boat on dry land, but one would expect to be told that a man propels a boat, as the boat conveys the man.

76. C omits this verse.

82. 'The factors', *hdu-byed*, *saṃskāra*, here the working of deeds done in a former life.

suppressed through the suppression of consciousness, and the latter is suppressed also through the suppression of the factors.

83. Similarly the great seer understood that the factors are suppressed by the complete absence of ignorance. Therefore he knew properly what was to be known and stood out before the world as the Buddha.

84. The best of men saw no self anywhere from the summit of existence downwards and came to tranquillity, like a fire whose fuel is burnt out, by the eightfold path of supreme insight, which starts forth and quickly reaches the desired point.

85. Then as his being was perfected, the thought arose in him, "I have obtained this perfect path which was travelled for the sake of the ultimate reality by former families of great seers, who knew the higher and the lower things".

86. At that moment of the fourth watch when the dawn came up and all that moves or moves not was stilled, the great seer reached the stage which knows no alteration, the sovereign leader the state of omniscience.

87. When, as the Buddha, he knew this truth, the earth swayed like a woman drunken with wine, the quarters shone bright with crowds of Siddhas, and mighty drums resounded in the sky.

84. The translation is uncertain as regards the first phrase and the closing relative sentence. In T's third line I take *bar-las* as *bar-la*=Sk *ā*. C inserts the expression *kṛtām karaṇīyam*, for which T has no equivalent as it stands; it omits the reference to the summit of existence, substituting 'without self at all (or, finally)'.

85. T's *mñah-ma-rnams-kyi* is sheer nonsense, the literal Sanskrit equivalent being *vadhūnām paramārthahetoh*. An instrumental is also required, and I propose *sña-ma-rnams-kyis* (*pūrvaiḥ*) to agree with the words in the previous line. This in fact is the word that the context makes indispensable. Tshogs in view of C I take as=*kula* *Mchog dan mchog-min mkhyen-pa, parāparañña*

86. 'All that moves or moves not', *rgyu dan mi-rgyu-ñi hbyun-po-rnams, carācarāni bhūtāni*.

88. Pleasant breezes blew softly, the heaven rained moisture from a cloudless sky, and from the trees there dropped flowers and fruit out of due season as if to do him honour.

89. At that time, just as in Paradise, *māṇḍārava* flowers, lotuses and water-lilies of gold and beryl fell from the sky and bestrewed the place of the Śākya sage.

90. At that moment none gave way to anger, no one was ill or experienced any discomfort, none resorted to sinful ways or indulged in intoxication of mind ; the world became tranquil, as though it had reached perfection.

91. The companies of deities, who are devoted to salvation, rejoiced ; even the beings in the spheres below felt joy. Through the prosperity of the party who favoured virtue the *dharma* spread abroad and the world rose above passion and the darkness of ignorance.

92. The seers of the Ikṣvāku race who had been rulers of men, the royal seers and the great seers, filled with joy and wonder at his achievement, stood in their mansions in the heavens reverencing him.

93. The great seers of the groups of invisible beings proclaimed his praises with loud utterance and the world of the living rejoiced as if flourishing. But Māra was filled with despondency, as before a great precipice.

94. Then for seven days, free from discomfort of body, he sat, looking into his own mind, his eyes never winking. The

88. The second *pāda* may have run, *payāṁsy anabhre pravavarṣa devaḥ*. Read at the end of the last *pāda* with the Peking edition *brul-par-gyur* ; C confirms the reading.

91. 'The beings in the spheres below', primarily those in hell, but may include pretas and animals.

93. The last four words of the translation are conjectural, the text being uncertain both in reading and meaning (*ltuñ-ba mchog-la*, Peking ed. ; *ltuñ-ba mtshog-la*, W).

94. C says the Buddha sat examining the *bodhi* tree, for which cp. *LV.*, ch. xxiv. 377, 5, and 385, 9, and W therefore takes *gzigs-śin*, which is normally

sage fulfilled his heart's desire, reflecting that on that spot he had obtained liberation.

95. Then the sage, who had grasped the principle of causation and was firmly fixed in the system of impersonality, roused himself, and, filled with great compassion, he gazed on the world with his Buddha-eye for the sake of its tranquillity.

96. Seeing that the world was lost in false views and vain efforts and that its passions were gross, seeing too that the law of salvation was exceeding subtle, he set his mind on remaining immobile.

97. Then remembering his former promise, he formed a resolution for the preaching of tranquillity. Thereon he reflected in his mind how there are some persons with great passion and others with little passion.

98. Then when the two chiefs of the heavenly dwellings knew that the Sugata's mind had taken the decision to preach tranquillity, they were filled with a desire for the world's benefit and, shining brightly, approached him.

99. As he sat, his aim accomplished by the rejection of sin, and the excellent *dharma* he had seen as his best companion,

simply 'looking', to mean 'looking at the tree'; this is so odd a construction that I hesitate to follow.

95. 'Principle of causation', possibly *idaṃpratyayatā*.

97. C and T agree in the meaning of this verse, the second *pāda* of which may have run, *śamāvavādaṃ prati nācayāṃ yayanu*. The intention evidently is to remove from the Buddha the reproach of having decided not to preach the Law for the good of the world; the heavenly visitants do not change his resolution as in the parallel accounts such as *Majjhima*, I, 168, and *Mhv.*, III, 314ff., but merely strengthen it by their encouragement.

98. That Indra accompanies Brahmā is a form of the legend current only among the Mahāsaṅghikas (*Mhv.*, III, 315), so far as we know at present, but it may well have been the original form in view of the condominium of Indra and Brahmā in the older teaching (J. Przyluski, *Le Bouddhisme*, 34). C omits all mention of Indra.

99. The translation of the second line follows W and recalls *vyavasāya-dvīṭya* of xii. 115.

they lauded him in all reverence and addressed these words to him for the good of the world :—

100. “ Ah ! Does not the world deserve such good fortune that your mind should feel compassion for the creatures ? In the world there exist beings of varied capacity, some with great passion, some with little passion.

101. O sage, having yourself crossed beyond the ocean of existence, rescue the world which is drowning in suffering, and, like a great merchant his wealth, bestow your excellencies on others also.

102. There are some people here who, knowing what is to their advantage in this world and the hereafter, act only for their own good. But it is hard to find in this world or in heaven one who will be active for the good of the world.”

103. After thus addressing the great seer, they returned to the celestial sphere by the way they had come. After the sage also had pondered on that speech, the decision grew strong in him for the liberation of the world.

104. At the time for the alms-round the gods of the four quarters presented the seer with begging-bowls ; Gautama, accepting the four, turned them into one for the sake of his *dharma*.

105. Then at that time two merchants of a passing caravan, being instigated thereto by a friendly deity, joyfully did obeisance to the seer with exalted minds and were the first to give him alms.

100. The translation of the first hemistich is speculative, following C's line of thought.

101. ‘ Great merchant ’, *legs-kyi dban-phyug*, evidently *śreṣṭhin*. The third *pāda* is two syllables in excess ; I omit *thob-nas*, which appears to be an interpolation.

102. W translates differently, missing the antithesis ; for a more elaborate treatment of the idea see S., xviii. 55-56.

105. It is not clear from T whether it is the Buddha or the merchants who were exalted in mind ; C gives no help and W takes the former alternative.

106. The sage reflected that Arāḍa and Udraka Rāmaputra were the two who had minds capable of accepting the *dharma*, but, when he saw that both had gone to heaven, his thoughts turned to the five mendicants.

107. Then, wishing to preach tranquillity in order to dispel the darkness of ignorance, as the rising sun the darkness, Gautama proceeded to the blessed city, which was beloved of Bhīmaratha, and whose various forests are ornamented by the Varāṇasī.

108. Then the sage, whose eye was like a bull's, whose gait like a rutting elephant's, desired to go to the land of Kāśī, in order to convert the world, and turning his entire body like an elephant, he fixed his unwinking eyes on the *bodhi* tree.

107. For Varāṇasī cp. xv. 14, as translated by W, and S., iii. 10, and for the second *pāda* *ib.*, 16. Bhīmaratha occurs in the genealogies as one of the kings of Kāśī, and T's ambiguous expression may possibly imply that the town was founded by him. It does not support the more natural alternative of reading Bhāimarathī, i.e. Divodāsa, whom legend associates especially with the restoration of Benares. There may be a second meaning, a reference to Śiva, the special deity of Benares; his chariot, made by Viśvakarman, is described in the *Triपुरāṇahyāna*, *MBh.*, viii, a story referred to at B., xxiii. 32.





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## ADDENDA ET CORRIGENDA

### PART I

Despite the great help rendered to me in proof-reading by Professor Raghu Vira, there are a few misprints left in the text, in addition to the usual casualties due to the breaking of type in printing. The following list is, is hoped, complete.

- i. 24*b*, variants, read *nags-tshal* for *nags-tsha*.
- i. 54*a*, read *nṛpeṇopanimantritaḥ* for °*opamantritaḥ*.
- i. 89*c*, read °*āpsaro'vakīrṇam* for °*āpsaraso'vakīrṇam*.
- iv. 10*c*, read *Kuberasyāmi* for *Kuve*°.
- iv. 23*d*, read *tu tāḥ striyaḥ* for *tā tu*.
- v. 37*a*, read *Merugurur* for °*garur*.
- v. 61*a*, variants, read *brgyan* for *brgyan*.
- vi. 15*a*, read *jarāmarāṇa*° for metrical reasons.
- vii. 19*a*, read *dvipadendravatsaḥ* for *dvipendra*°.
- vii. 37*b*, read *manuṣyavaryam* for °*varya*.
- ix. 45*d*, read *purāṇḍa*° for *puranda*°.
- x. 18*d*, variants, read *mtshan* for *mtuhan*.
- xii. 46*d*, read °*vistīrṇam* for °*vistīrṇa*.
- xii. 111*a*, read *śraddhāvārdhita*° for *śrāddhā*°.
- xiii. 8*a*, variants, read °*saṁstham* for °*saṁtham*.
- xiii. 18*b*, variants, read *thub-paḥ* for *thub-pa-ḥ*.

### PART II

Introduction, p. xvii. Mr. K. P. Jayaswal has edited and explained in *An Imperial History of India* (Lahore, 1934) the fifty third chapter of the *Aryamañjuśrīmūlakalpa*, which gives the Buddhist version of the history of India as current about the beginning of the Pāla dynasty; he holds that the *akārākhya yatiḥ* of the verse he numbers 940 (Trivandrum S.S. ed., p. 651) is Aśvaghoṣa and that his time is given as that of king Buddhapakṣa, whom he identifies with Kadphises I (p. 19) and whose name he would read as Buddhayakṣa. While this supports the date I think the most probable, the evidence is not in my opinion usable. The textual constitution of the passage in question remains uncertain, and, if it is accepted as it stands, I do not think it is possible to avoid the identification of Buddhapakṣa with Kaṁṣka, that is, the text merely gives the Buddhist legend already current in China three centuries earlier.

p. xxii. My view of the date of the *Gaṇḍistotra* is corroborated by the evidence of the late Professor S. Lévi's *Sanskrit Texts from Bālī* (Chackwal's O. S. no. 67), which contains on p. 49 under the heading of *Buddhastava* verses 1 and 11 of this work. As the remaining Buddhist texts still extant in Bālī are from Tantric works, it seems likely that this text also is of more or less the same epoch.

p. xxix. For Aśvaghoṣa's influence on Nāgārjuna see now *Ratnāvalī*, iv. 46-49 (*JRAS*, 1936, 249), which is closely related in argument and wording to *B.*, xi. 36-48.

p. lxx. On the question of *samdhī* note that the MS. at *B.*, xi. 24, 28, and xiv. 31, shows *arccha(n)ti* in place of *ārccha(n)ti* proscribed by the grammarians; this is in accord with *artī* at *S.*, x. 32, but the MSS. of the latter poem apparently indicate the use of the simple verb only (viii. 4, ix. 44, xvi. 51, xviii. 45) except at ix. 35, where the length of the vowel in the first syllable cannot be determined.

Translation, p. 83, vi. 15, line 2. For 'birth' read 'old age', in accordance with the correction in Part I above.

p. 190, note on xiii. 11. It is probable that the figure on which Kāma-deva is standing in the Kushan terracotta plaque at Mathurā, reproduced in *Ann. Bibl. Ind. Arch.*, IX, plate IV d, is to be identified with Śūrpaka.

